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AN BÓRAMA LAIGEAN

OR

THE LEINSTER TRIBUTE

PUT INTO MODERN IRISH

FROM

THE ORIGINAL TEXTS

OF THE

BOOK OF LEINSTER AND THE BOOK OF LECAN

BY

T. O. RUSSELL

WITH APPENDIX AND VOCABULARY

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PREFACE.



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THIS is the first attempt that has been made to put any of the important tracts in ancient Irish into the modern Irish Language; and there is nothing in the vast accumulation of ancient and mediæval Gaelic more important or more interesting than this history of the Leinster Tribute. Although not nearly so voluminous as the *Tain Bo Cualnge*, or cattle spoil of Cooley, it is, in a historic point of view, much more important, for it deals with persons and things that are mentioned in a history of as high authority as that of any country in Europe. It deals with the most important, as well as the most disastrous epoch in Irish history; for there cannot be any doubt that the Leinster Tribute caused more bloodshed and ruin in Ireland than did the invasions of the Northmen or the English. The almost total denationalisation of the Province of Leinster was the natural result of this Tribute. The Leinster folk looked on themselves as hardly Irish at all. Centuries of almost constant war with their own fellow-countrymen made them believe that their own fellow-countrymen were their worst enemies; and hence we find Leinster in alliance with the Northmen very soon after they commenced their ravages in Ireland; and in the last great battle between the Irish and their invaders, at Clontarf, we find the entire chivalry of Leinster fighting

on the side of the Northmen, against their own fellow-countrymen. It was the Tribute that caused this unnatural alliance.

As to the literary merit of this tract of the Leinster Tribute, the opinion entertained of it by one of the greatest Gaelic scholars alive, namely, Mr. Whitley Stokes, must have great weight with every one interested in Gaelic literature. He says, in the *Revue Celtique* for 1892—"This tale (of the Leinster Tribute) should be regarded as a mediæval historical romance. As such it seems to me to take high rank. Consider only the pathetic deaths of the two sisters; Glasdamh's self-devotion and his lord's escape from the burning house; the visit of the Leinster hero, disguised as a leper, to the King of Ireland's camp: the subsequent storming and battle: the queen's lament for the fallen King: the episode of Ailill's heroic death. Surely the man who wrote these passages had a poet's eye as well as a poet's power of expression."

The poets of ancient Leinster had a theme of which they seem never to have tired, namely, singing the praises and the wrongs of their own province. One of the most ancient poems in the Irish language has the laudation of Leinster for its theme. We are told in it that "the magnification of Leinster, the destruction of Meath," *Moladh Laighen, milledh Midhe*, was ever on the lips of Leinstermen; and it was natural that it should be, seeing the wrongs they suffered.

There are few tracts, historic or legendary, in ancient

Irish Literature, from which such knowledge is gained concerning the social and political condition of Pagan and early-Christian Ireland, as from the "Tribute." We know from it that the condition of women in ancient Ireland stood about as high as it stands in the most civilized countries of the present day. Hundreds of instances could be cited in comparatively modern times of high born-ladies having been treated much worse than Fithir and Darine were treated; yet no war was caused by their ill-treatment. It does not appear that the King of Leinster offered any violence to Fithir, the first of the chief King's daughters that was given to him. He only lied about her, saying she was dead when she was alive. Both of the young ladies lost their lives; the facts of the one dying of shame on account of the insult she received, and of the other dying of grief on account of her sister's death, show such a refinement of feeling, and such a knowledge of the amenities of life as could not exist in a barbarous country, or among a barbarous people. Then, the self-sacrifice of the satirist, Glasdamh, for his unworthy master; and Ailill, the Connacht King, flying routed from battle, and ordering his chariot to be turned round against the enemy so that he might be killed and thereby stop the slaughter of his people, are instances of self-sacrifice and heroism that can hardly be fellowed in history or romance.

The Leinster Tribute was imposed about the year 100 A.D. Tuathal Teachtmhar, the over-king who imposed it, began his reign in 76 A.D., according to

the Four Masters, and was killed in battle in the year 106. The Tribute was remitted in the seventh century by the over-king, Finnachta, but, as will be understood from the tract, he unintentionally remitted it, having been deceived by the double meaning of a phrase in his own language. He thought *Dia Luain* meant only Monday, whereas it meant also the Day of Doom.

If the Leinster Tribute was remitted by the over-king Finnachta in the seventh century, it was remitted *de jure* rather than *de facto*; for its imposition was attempted centuries after Finnachta remitted it. There seem strong reasons to believe that the battle of Ballagh Moon, fought in the early part of the tenth century, and in which Cormac Mac Cullenan, King of Munster and Archbishop of Cashel was killed, was caused by a desire on the part of the Munster nobles to re-impose the Tribute on Leinster. In the same century a Leinster poet used language so awful in describing the woes of his province, that one feels almost afraid to quote it:

“It is beyond the testimony of the Creator, beyond the word
of supplicating Christ,

All the kings of the Gaels that make attack on Leinstermen.”

—*Book of Leinster*, page 43.

Coming down to still later times, and reading between the lines of history, we are forced to believe that the banishment of Dermot MacMurrough was not caused by his having taken away the wife of O'Ruarc, but by a desire on the part of the other provincial rulers to get a very war-like ruler out of the way, in order to

re-impose the Tribute on his province. The Danish allies of the Leinstermen had ceased to be of much importance in the time of Dermot MacMurrough. Their military power in Ireland seems to have got a blow at the battle of Clontarf from which it never recovered; and in the middle of the twelfth century, Leinster may be said to have been without any Danish allies that could be of any real assistance to her against the other provinces. MacMurrough, traitor as he afterwards proved himself to be, was a brave and warlike man. It was known that he would have fought to the bitter end in defence of his province and kingdom, and therefore he was banished.

There is, probably, nothing in ancient Irish literature more interesting, more curious, more unique, or more "racy of the soil" than the following history of the Leinster Tribute. There does not seem to be any attempt at style in it. It is a plain, and what some might call, a bald narrative of events of very great importance to the country in which they occurred. But this unaffected style is one of its charms. It is the style of a modern folklore Gaelic tale. Interlarding it with verse will seem strange to the student of history; but that was the Irish custom. Keating followed it, and so did the Four Masters. The most important historic events were generally put into verse as well as prose, in order that they might be more easily remembered. A good deal of the history of the Leinster Tribute is in verse; but as most of it is only a repetition

of the prose, and as the verse seems to be in a more archaic language, only parts of it are given in this modern-Irish version of the Leinster Tribute.

There are two versions of the Tribute in ancient Irish manuscripts, one in the Book of Leinster, compiled in the early half of the twelfth century; and one in the Book of Lecan, compiled about two centuries and a half later. The text of the version now given is principally from the "Book of Leinster." A splendid translation of it was made by Mr. Whitley Stokes in the *Revue Celtique* for 1892.

I may confidently say that no one who possesses even a moderate knowledge of modern Irish will have the least difficulty in reading and understanding the following version of the Leinster Tribute. It will be found much easier to understand than most of the Irish that is printed in the Dublin daily and weekly papers. Some may think that I have altered the order and general construction of the ancient text; but I have not. The construction of the text of the "Book of Leinster" has been followed as closely as possible, and it is generally the construction of the modern language wherever the modern language is correctly written. Irish seems to have undergone little change from very early times, save in its loss of words and of certain verbal forms; but its orthography has greatly changed, hardly any more, however, than that of English since the time of Chaucer. If Irish had been cultivated and known to the learned classes of Ireland during the last

three or four centuries, it is safe to say that the language of the "Book of Leinster" would be as plain to them as the language of Shakspeare or Spenser is to Englishmen of the present day.

A few archaisms have been allowed to remain in this modern version of the Tribute. This was done in order to initiate students into some few of the older forms of the language; but those older forms differ so slightly from the modern ones, that a reader of modern Irish will not have any difficulty in understanding them fully.

There are some words in this version of the Tribute, that cannot be found in modern Irish, but they are all explained in the vocabulary. It contains all the words of the text, except those most commonly known. I have thought it best to preserve the distinction between the prepositions *re* and *le* and their compounds. That distinction is preserved in all the Gaelic writings to which the name of literature can be justly applied, and was observed by all writers of Irish up to nearly the middle of the last century; it is, therefore, absolutely necessary that students of Irish should be familiar with it.

To modernise the more important tracts in ancient Irish literature would do more to create a public interest in the language than perhaps anything else that could be done to promote its study. The uniqueness and originality of ancient Irish literature are becoming better known every day. Translating it into English scarcely helps the student of the language in which it was originally written. If the writings of Shakspeare

had been allowed to remain in the uncouth orthography of the sixteenth century, would they be as well known now as they are? They certainly would not. Doing for Irish what has been attempted in this little book, is doing scarcely any more for it than has been done for English by modernising the orthography of Shakspeare and Spenser.

It is doubtful if there were any more internal wars in ancient Ireland than in other ancient countries. It is the multiplicity of Irish annals, and the minute details into which they enter, that make wars in ancient Ireland seem so numerous. The Four Masters pass over matters of the greatest importance without a word, but chronicle petty quarrels utterly unworthy of notice. They only mention the Leinster Tribute incidentally, whilst they have recorded many battles that were fought about it. If the annals of Saxon England or of mediæval France and Germany were as numerous and as full of small details as are the annals of ancient Ireland, we should probably find that those countries had even more internal wars in ancient times than Ireland had.

We ought not to allow the state of internal war that existed in ancient Ireland to prejudice us against its language or its literature. A similar state of things existed in ancient Greece. Her civil wars were as frequent and bloody as those of ancient Ireland; yet in spite of them and in the midst of them she produced a literature that has never been excelled, and works of art that have never been equalled.

T. O. R.

AM BORDU NA LIJGEAM.

Torruigeann an bDrama (annro).

Do gab ár n-*muir* ar *Éirinn*, eadon, Tuathal Teachtmair, mac Fiacáil Finnolair, meic Feiradair Finn Feachtair. Is é an Tuathal rin do gab *Éir* ar *Éir*ean. Is leir do maibad *Ellim* mac Conriac i gcath *Aiclé*, i *Uachtair* Teachtmair; agus [is é] do bhuir cúig catha *Fíor* ar *Uachtair*, agus cúig *Fíor* eile ar *Lairn*, agus cúig *Fíor* ar *Feiradair* *Mun*, agus cúig *Fíor* ar *Connacair*. Ba h-é rin i n-*Uachtair* maibad a athar agus a fhean-athar, do maibad le *Athechtuathair*¹ *Éir*ean; óir is ar *Athechtuathair* *Éir*ean do bhuir Tuathal Teachtmair na catha ro uile. O'fan ré i n-*Uachtair* tar *Éir* rin, agus rinnead *Feir* Teachtmair leir; agus táinig riu *Éir*ean cúige, eirir *Feiradair*. *Mun*, *macair*, agus *incheanair*; agus *éir* riu maibad leir “na n-uile noul,” nac coirceonadair nuge *Éir*ean leir ná le n-a *Fíor* go bhiat.

Is is ro nuge na gcúigead do bí ag an bfeir rin, eadon, *Feir* *Feiradair*, nuge *Uachtair*; *Eochair* mac *Aiclé* *Éir*ean, nuge *Cúig* *Connair*²; *Eochair* mac *Uachtair*, nuge *Cúig* *Eadair* meic *Luachtair*³; *Conriac* mac *Uachtair*, nuge *Connacair*; *Eochair* mac *Eadair* *Domlen* ar *Lairn*.

Do bí ná *inchean* *Uachtair*⁴ le Tuathal, *Fíor* agus

¹ For more particulars about Tuathal Teachtmair and the Athechtuatha, see appendix.

² West Munster.

³ North Munster.

⁴ It is said in one of the poems in this tract—one that so far as I know, has not yet been translated in full—that these daughters of Tuathal were “fairer than the clouds of heaven,” *gilin na n-éir*, a wonderful simile.

‘Dáiríne a n-anmanna. ‘Do póir Eoċu, mac Eácaċ ‘Domlen, mġ Laiġean, an inġean ba ġine, eaċon, ġitir; óir ní ba ġnát an ġorari ‘do póraċ moim an ġinġeari aġ an am ġin in Éirinn. Ann ġin ‘do ċuġ Eoċu a bean leir ġo Raċ Immil¹, i Laiġnib. ‘Dalta oíl ‘do mġ Connaċt an inġeanġin Tuatál. ‘Áċt oúċairt Laiġnig [ie Eoċu], “Ir ġeáir an inġean o’ġáġair ao’ oíao”; aġur iar ġin ‘do ċuao ġé ġo ċuaoġ ariġ ġo Teamġiaig, aġur oúċairt ġé ie Tuatál, “Maib,” ar ġé, “an inġean ġuġar liom, aġur ba h-áil liom o’inġean eile ‘do ċaċairt.” Oúċairt Tuatál, “‘Dá mbeir,” ar ġé, “inġean ar ċaoġao aġam, ‘do bėairġaoċe ouitre [iao] ġur an oeiġeoċ mnaoi oíob.

Tuġao oó, iar ġin, an inġean eile, ‘Dáiríne. ‘Dalta oíl ġire ‘do mġ Ulaċ, aġur ċuġ ‘Domlén ġo Raċ Immil í, áit inn a maib an inġean eile, ġitir, ar a ceann. ‘Áċt an uairi ċonnairt ġitir ‘Dáiríne, o’eug ġitir ‘do náir e ar an mball; aġur an uairi ċonnairt ‘Dáiríne báġ a oeiġbġirġia o’eug ġí ‘do ċúma. Iar ġin ‘do ġinneao ċanaċ (niġe?) an oá inġean in ‘Áċ Tonaċ, aġur aoúċairt cáċ, “Ir ġarib an ċonaċ-ġa.” Ir ‘do ġin maíro-ċeari ġarib-‘Tonaċ [ar áit ġan ċomairanaċt].

Ráinġ iar ġin ġirinne an ġéil ġin ġo Tuatál ġo Teamġiaig. Ruġao ġior iar ġin ó ċuatál ġo mġ Connaċt, eaċon, ġo h-oie ġitirne, aġur ġo Riġ Ulaċ, eaċon, ġo h-oie ‘Dáiríne. ‘Do ċionól ġiao a ġluaġa leo ġo h-áit a maib Tuatál Teatmaġi. Ó ‘do ċirġin-niġeoċ in aon áit iao, aoúċairt Tuatál, “Ir móir,” ar ġé, “an eaċo ‘do ġiġne mġ Laiġean, báġ mo oá inġean ‘do ċeaċo ċié n-a ċeilġ.” Ir amlao ‘do bí ‘ġa maíro, aġur ‘do ġiġne laoi :

¹ Rath Immil was probably somewhere in Wicklow, near the Glen of Imall.

“Fícti, ír Dáiríne, v́a ingin Tuatáil tuipais,¹
 D’eug Fícti, ve náiríe, d’eug Dáiríne v́a cúmáis;
 Acairóblí na h-écóma acbeim na ba v́etla;
 Attiomma na tuictena, a v́abairt in v́aíl euga.
 D’aon láimnao iugao íao, v́a ingin Tuatáil triúv́ais;
 Attriéna na tuictena an uair eile le h-eugab.
 Fícti álunn imálla ingean áir-Rí na Teanma,—
 Do bí acoímaic v́ingbála, an bean vo eug Rí beapba.²
 Má vo moíairí Dáiríne ag Rí laigean ve línib,
 Acbiuip’a níim aigine, ír v́iompa eíis a v́ioíail.
 Maí euit m’ingeaníao, íaróim iub, ní íao clícti,
 V́ioíalcarí aí laigneaíab, aí na laocíuib í lír.”³

Ír eao a v́ubairt Connaceta naí maíaoaoir ó laigníb
 gan cat. V́ubairt Ulao an nio ceuona. Ann íin a
 v́ubairt iug Eimn, “Ní h-áil liompa,” aí íé, “cat vo
 eabairt vo laigníb; gíoeao, má’í í ío bui gcomairle,
 eíígeao cáe a n-agaoí an eé ór a cómaíi.

Ba h-é a líon [íluaí an áir-iug] go léirí v́a a’r
 ícío míle. Do éuarí íin cuigíó Connacé íómpa tarí
 Suala go Náí, agur gabaoarí longíorí ann. Do éuarí
 íluaí Teanmaíac uim iug Eíieann tarí Síaíeno, tarí
 buaíogeim, tarí Rííe, tarí Maíí Nuaoat go Náí, a’r
 gabaoarí longíorí ann. Do éuarí na h-Ulao eáí Eíra,
 tarí Ooba, tarí íoenoiuim, go Letouma, agur gabaoarí
 longíorí ann.⁴

¹ There are some very obscure words in this poem. It has not, so far as I know, been heretofore translated or transcribed. It could not be much modernised without spoiling the metre For its translation see appendix.

² Rí beapba, King of the Barrow: a poetic name for the King of Leinster, as the Barrow was the principal river of the province.

³ The warriors of the valley of the Liffey.

⁴ Only a few places in this march of the chief King’s army can now be identified. I have mostly allowed the old spelling of these names to stand as it is in the MS.

Téir, immoirio, laigníḡ in a noáil aḡur iḡḡneavap caḡ ne h-úlcailḡ; vo éuit feapḡur feabail, iḡḡ úlaó. aḡur boibailiḡe úlaó ḡo coitcéann [ʽran ḡcaḡ rin]. O'eiriḡ na rluaiḡ aḡur vo lope riao náir, áilinn, maiḡtinn, aḡur Raiḡinn, aḡur vo rḡiḡor riao báiric bḡearail. ba báiric aómuir neimcḡiona an bhairic ro, vo iḡḡneav aḡ bḡearail bḡairicéann, áir-iḡḡ an voimain. O'eiriḡ laigníḡ, naoi míle a líon, aḡur iḡḡneavap caḡ [a n-aḡair an áir-iḡḡ] aḡ Raḡ Immil, iḡur a n-abair an ḡarbhḡanaḡ an viú. Vo iḡḡneav caḡ rioḡva amnar eatoḡia, aḡḡ vo claoiréav na laigníḡ, óir níoir tḡḡáó "ríunne comḡainn" vóir. Vo maiḡavó eoḡu mac eaḡaḡ Domlén [ran ḡcaḡ rin] aḡur ríce iḡḡ maille iḡur. O toḡaḡ róḡmair ḡo toḡaḡ ramna vo bí Sluaḡ Leirḡ Chuinn aḡ moḡuivó laigean, no ḡo noeapḡnavaḡ laigníḡ ríḡ faoi vḡieavó le Tuatál, eaḡon, eiriḡ a ingean vo éabairḡ vó. Vo ráḡavó iḡḡe laigean aḡ eiriḡ mac eaḡaḡ Domlén. Ir í ro, iomoirio, an eiriḡ :

Tíí caoḡav céav¹ bo.

Tíí caoḡav céav muc.

Tíí caoḡav céav lennbḡiat.²

Tíí caoḡav céav rlabḡavó aḡiḡio.

Tíí caoḡav céav molt.

¹ Tíí caoḡav céav, that is three fifty hundreds=15,000. When it is taken into consideration that ancient Leinster did not include the counties of Meath, Westmeath, Louth, or Longford, and included only the southern parts of Dublin and King's counties, this tribute appears enormous, and shows that Leinster must have been rich and populous to an extraordinary degree in ancient times. I have not been able to find out for certain if the Tribute was intended to be paid every year; the Book of Leinster leaves one under the impression that it was; other authorities would lead us to think it was paid only every third year. For further particulars about the Tribute, see appendix.

² Some kind of cloaks.

Τρί σάοζαυ céαυ coipe uñá.

Κοιμηθῶμι ὑμῶν ἐν ἀποτίκῳ· ὁ δὲ μουσὶς νεύς ἀγυρὶ ὁ δὲ
 ἀγὼς νεύς ἰσταδὸς Τεατήριος γέινῃ.

Троїца бо ринн, члвароеарг, ле лаогаиб а зсмиоаѣа,
 ле нарцаиб чреумѣа, асур ле буаргаиб чреумѣа, асур
 ле цорѣиб чреумѣа аи рин ануар.

Do tuit Tuatal¹ ian rin i nOal Aiaroe i Móna-
an-cáta, le mal mac Roçmuë, ian caiteam veic
mhliathan di céao, agus tmuöao bliathan oibb nó i
iuge éiréann.

Do gáib iar rín, Mál mac Rođmóe iúge Éileann,
asur ius ré an Bónama.

Ո՞ր հաճարիմ, Բերժնիմ Բեճարձ օ Ըօն Ըօրն ի,
ԱՅՍՐ յօ մայնած Ըս Ըօրն Լե Բերժնիմ՝ ի հաճ.

Տօ ՏձԵՑ Կոնն մօս Բօրօլմէ՛՛՛՛՛ ի լօր ռ-ի-ճօճօ՛՛՛՛՛.

Do ȝab Conaȝne, cliaȝuȝn Ćuȝn, f.

Ծօ չա՛ծ, տրա՛, Թրք լի՛ցէ Երեւան, Դժուր ե՛մ [թէ] ԴՏ
 Իարարօ՛նա Ծօռա՛մա, Դէ՛ռ ո՛ր խօսի՛ր [թէ] ի չան Կա՛ժա.

Θο ξαβ Κομμας μας Διητ ι.

Do ʒab feaɹɣur Duʒbata i don ʒliadain.

1ar rin gabar Coirprie Lipheacairi miſe Éiréann, aſur
 vo bí [ré] aſ tobac na bopamā ar Laignib. 1r eaó,
 immorrio, vo ráiró bhearal bealac, [Riſ Laignean] nac
 tiubiaó ſan cat í. Vo miſneao íarum léir-tionól leirte
 Cúinn² le Cairprie Lipheacairi ſo Cnamhor 1 Laignib.
 Vo éionólaoar Laigniſ [aſur vo ſluairéaoar] ſo oí
 an ſarbtéonac. O'fiarpuſ bhearal oíob, "Cionnur
 vo béarimoro an cat? aſur vo ráiró ré laoi:—

“Θεοῦ αὐτοῦ οὐκ ἔστιν ἡμεῖς ὑποτάσσονται, ἀλλὰ ὡς ἐν τῷ κυρίῳ
ἐκείνῳ;

Abhaiò, a mò-laiḡniz, an rít l'ib nó an veabhaiò?

¹ Tuathal was slain in the county Antrim near Larne.

² Literally Conn's half, that is the Northern half of Ireland.

Nim com-lion an cat-íu o'fearaib éiréann uile;
 domhaigim daoib an fát-ra; ní ceilim [é] ar ouine.
 Impoib go ar uata rocaíde as fearaib a fonaic;
 Ír rnaí 1 otuinn tuile, tiosa neac as a namait.
 Ír uainne na héagcóra, ír rinn do bhuir an coemna;
 Ír aipe táim éadana,—ní fíor nac oim buir néana."

(Deirte Laigheas iur.)

"An ír fearaib uot comhairleib, a míc fíadaic na tána;
 aipream, a iúg nó-Laigheac, fíor uait go fínn ága;
 fíanna fínn go faobiac, tionóil, a míc na fláta;
 bío agat in aon baile nómat a gceann cata.
 Fínn, feara aluinn oimnó, 'fíao iomó a rgeula;
 Dá otocraib fínn almaine, aipm-flaíde ann rin deuna."

"Teacraíe uait, a b'fearaib," ar maite an cúigíó
 "o'ionnraíde fínn meic Cumail."

"Ní beir neac eile [íacraib]," ar b'fearaib, "acé m
 féim agur buir maite-re liom."

Táimic [ré] íapum fo dear go Rínn-dearfaic, iur &
 n-abair Rínn Dubain ailiúir an uíú, áit a paib fínn
 mac Cumail. O'fíapmígeac rgeul de Ríg Laigean
 otig Ríg-féinne éiréann, eadon, fínn mac Cumail.
 O'innir íar rin an iúg a éagcomneaita, agur do pán
 [ré]. "Ní boctanar," ar ré, "do'n té tíocraib u
 tíocur an tíora uóciaíde-re de Cúigeac Laigean."

O'éirig íar rin, fínn agur a fíann 1 maille iur, agur
 do gabadaí pompa, a lám éilí ie beaibda, go Rínn Rí
 bhuic ór beaibda. Do fíur an Ríg-féinne ar oimá
 ór an iur. Connaitic [ré] fluaig binn reimíde in
 mburónib ruar uócum neime agur anuar.

"Cia fluaig rú?" ar na fíanna.

"Aingil rin," ar fínn, "eadon, teaglac Ríg neim

asur talman; asur Talcinn¹ tiocfaid annro, ran áit in a bfuil na h-aingil úo."

Do bí, imoimio, trí dearbcomaltairde o'fínn inr an mbaiile, eadon, trí meic Conga. Ba hiao a n-anmanna. Molling Luač, Ceallac Maol, asur bpaon. Níor ba éian oóib ann rin zo bpaonari éuca Molling Luač, as a faicirín oo fínn, ir ann rin oo iugne [fínn] an laoi ro:—

"Molling Luač, Ceallac, bpaon bíl,
Trí meic fiača leir an ním."

Iarí rain fiarfuigear Molling Luač, "Cneuo fát éáinic rib annro?" Ann rin doúdaire fínn: "Riğ laigean oo éáinic oo éaoineao a imnide asur a foiri-éighe linn, eadon, firi éiríeann uim éairíre lipheáairi o'fuağrao cača airi, nó oo bpaic na bhoiamha. Ir mian linne oul i mbaiige laigean. Ir é, immoimio, oo ráid Molling ie fínn, gan oul uaca i gceann Riğ éiríeann zo fearaib éiríeann uime. Ir é, immoimio, lion oo bí [as] fínn ann rin, cúig céao oéas iug-féinne, asur oeičneamairi air fíciro [as] gac iug-féinne oíob.²

Do ráid, immoimio, Molling Luač ie fínn, "Airir asainne anoct, asur geabaid tú airige iomda. Sió fada eiriri na hionadairi ar a bpağairi, oobéairiri in don baile [iao]. Ir amlaid oo bí ré as a gcallam, asur oo ráid laoi:

"Deid asat i mbuoc-por, a fínn an ága,
Mónainn na móna ir fail muice slánga,
Deaircain a oiočmuib, rtaec tuiric na tuinne,
Ein airir lemna, iaid deairda bpaunne,

¹ This name was given as a sobriquet to St. Patrick. It means "ax head."

² That is 45,000, a very large army.

Fulocht Cinntíe, iars Inbiri Féile,
 Feoil namh Énuic Cláira, faill bhuic a Déíe,
 Cnaoi a Lettraig faelcon, a fió Daruba,
 Smeurra gréine Sléibe dá Dúma;
 Na hubla aille a feaduib Cua,
 Na háinne a h-Eblinn, fió foenlínna Fua,
 Suba a Sliaib Dairichi, beir agao go hálgen,
 Laoig beaga ar bearaib a feaduib Cáiboen."¹ 7c.

O'éiuig iar sain an fiann, agus do leigeasair o'a
 gconaid. Dearcair an Rí-íéinne ar a conaid agus
 ar a rluaig, agus aóubairt, "Ír conair cun anocht Ror
 b'roc."

Do gabasair go iug-bhuirín Molling Luat. Do
 cóipeat các oíob ar miasaib agus ar onoraib. Do canaó
 ceol, sup ba ron ceoil uile an teac rin go léir.

Do bí tnuir óglac a b'iaónaíe an íéinníde. Ba h-iao
 a n-anmanna: Mileoán agus Etlaban agus Enan an
 fuar-boctige; Enan an fuar-boctige i meadon eatoirra.

Fir Enan annro ar an mBoiamha: ba h-eaó do con-
 naic, eadon, cléiuig as Airiunnn 'n a íaónuie, go
 n-euoaigib ríeðnaíde ríólaó umpa, agus é íéin eatoirra
 as veunam an Airiunnn leo. Ba h-iao na cléiuig do bí
 ann, Molling go n-a muinirí iáitain. O'éiuig iar
 rin Enan, agus o'feuc uim an rluaig. Ba h-iongnao
 leir an rluaig do connairc íé ann rin, agus do iugne
 laoi, agus do éairícan go otiocraoaoir cléiuig. Tí ló
 agus tí oíóce o'íinn agus a íéinn ír an ionao rin go
 otángasair fianna éireann ar gac áiríó éuige.

Tángasair uile iompa iáitain go Rat Immil, iur a
 n-abair an Gairb-Connac an oíú. Ír ann rin o'íatruig

¹ Very many of the places mentioned in this poem cannot now be identified. It would be hardly possible, in a book so small as this, to notice all the places mentioned in the tract.

an Rí-Éinne, Finn mac Cumáill, “Cá háit,” arís é,
“o’euys na h-inseana tré a mbeirtear an cior ro ó
Laidéib?” “Do munaó óó íarí nín an t-ionao, ‘Do fúio
Finn m’ an áit nín, ‘asur do m’ao laoi :

“Móir an gníom do m’neao sunn,” 7c.

Bí an fíann an oirde nín as an fíar-béonais. O’euys
ríao go moé arí na m’iaic i fcomóail Rí Laidéan.
Táimic, tría, triomlaic na fíinne asur triomlaic Cúigíó
Galían,¹ asur éus ríao a n-asáio in doirfeacht arí leic
Chuinn. Ír ann, immoio, bí ríao, as Chnámíor. Do
cuiríao cat ciuao, combaic, comíamac eatoíia,
leic arí leic; áic níorí fúlaing [f’luas] leicé Cuinn [an
cat]; do claoiríao íao, asur do m’iaio naoi míle
óioib, asur trí meic Cáiríie lípeacáir; óá n-abríao :

An cat as Chnámíor ní éileam,

Córcíao ríce,

Uim trí m’íce do éiteaoarí

‡ Trí trí míle.

Ní m’iaio, tría, an bhóiríne íarí fain ó Laidéib nó go
m’iaio an tríao m’-insean, asur céao m’sean uim
íac don m’íor, i o’teamíuic le Dunlaing mac Enna
Níao, asur ír de nín an Chloenfeairí i o’teamíuic,
surí a’ríaoíao an bhóiríne arí arí Laidéib.²

Ír móir cat, tría, o’feairíaoarí Laidéib ó foin uim an
m’bhóiríne, go íab laogáiríe mac Néill m’íce Éiríann,
asur ‘ríao ro na catá nín asur na héacta :—Cat Máige
Nuait [ann a m’íe b’íeapal bealaic buao]; Cat Cíua-
cáin Claoita, le Labríao arí Eoárí Múigíeóoin. Do
b’íur Enna óá cat o’euys arí Níall Noigíallaic. M’iaio
Níall Noigíallaic as m’íor n-íic le Eoárí mac Enna.

¹ An ancient name of Leinster.

² For note on the killing of the girls at Tara, see Appendix.

ḡabair iar rin Laoḡaire Mac Néill nuḡe Éiríeann, aḡur tionólair leat Ċuinn leir vo tobac na Ċoríamā, aḡur tiz [ré] ar pluaḡaō i Laiḡnib. Ir é ba nuḡ Laiḡean an tan rin, Enna Cennrelac mac Labhíada meic Ċierail bealaiḡ. Ċionólaraí íarum Laiḡnuḡ uim Enna, aḡur tugaḡaraí cat vo Laoḡaire, eaōon, Cat Aḡa Dairí, ar beairba. Tugaō mairōm vo Laoḡaire ann, aḡur mairbaō leat Ċuinn le veairḡ ar, aḡur ċionólaraí a ḡcinn ḡo nveairinaō cairín vóib ar ċruac na beairba i Maiḡ Ailbe.

Vo ḡabaō, vano, Laoḡaire Mac Néill féin inr an cat. Vo ḡeall [ré] nac tobócāō an Ċoríamā ḡo veo aḡur a anacal. Vo tuz [ré] íarum íaḡacār na nól tarí a céann nac tiocraō vo tobac [na Ċoríamā] ḡo veo i Laiḡnib; aḡur ir eaō náí comail [ré]; óirí táiníc fé i ḡceann vā bliaōan ḡo leir, aḡur ḡab [ré] bá aḡ Siō Neacḡain.¹ Marí ḡeall ar rin tuz na nól vail báir vo Laoḡaire a vḡaib Cairre, eaōon, talam vā ílugaō, aḡur ḡíuan vā loraō, aḡur ḡaorí vo nól uairō. Ir ve rin íáiríearí:

O'eug Laoḡaire mac Néill
 i vḡaib Cairre, ḡlar a tír;
 Dúla Dó tarí táiníc vail,
 Rug vail báir ar an nuḡ."

Vo ḡab Ailill Molt mac Dairí, nuḡe Éiríeann iar rin, aḡur vo tob fé an Ċoríamā. 'Siaḡ ro na catā vo ċuir Laiḡnuḡ ar Ailill Molt, aḡur ar na nuḡib eile vo ḡab [nuḡe] i nuaíḡ Ailella Muilc ḡo Aeō Mac Ainmeirec:—

Cat luaḡra Ċíreāḡ,
 Cat Dumarí Aḡíir,

¹ Now Carbury Hill, County Kildare.

Caṯ Oṯa; aṯ Ailill Molt ṯin. 1ṯ an ḡaṯ oṯeṯeanac
 oo ḡuit Ailill Molt le Ciuṯmṯann mac Enna.

Caṯ Ṣianni.

Caṯ Toṯtan.

Caṯ Oṯioma Laoṯaino.

Caṯ bṯieṯ Ele.

Caṯ Ṣumano Mṯoṯe [oo buaiṯeaṯ] le Ṣailṯe Roṯ, mac
 Caṯaiṯ. Oṯṯ ṯcaṯa ṯiṯoṯ oo buaiṯeaṯ le mac Ounlainṯ
 ṯṯie beannaṯ bṯieṯoe.

Caṯ Maiṯe Oṯṯaiṯ aṯ Luṯaiṯ mac Laoṯaiṯe.

Caṯ Oṯomma oṯa Maiṯe.

Caṯ Oṯuin Maṯc.

Caṯ Oṯa, oṯaiṯ caṯ.

Caṯ Slabṯi.

Caṯ ḡian Ṣṯaṯi.

Caṯ Ṣinoabṯiac le Ailill mac Ounlainṯ.

Caṯ le Coṯṯ 1llaoṯan..

Caṯ Oṯiomma Laoṯaiṯe le Oengur aṯur Ṣeṯgur, oṯa
 mṯac Ciuṯmṯain meic Enna, aṯ Diaṯmaṯ mac Ceṯbailṯ.
 Ṣṯo oo ṯobaṯaoṯiṯ iuṯṯe Teamṯiac an Oṯiama, bi mṯoṯan
 oṯioṯ naṯ ṯuaiṯi i ṯan caṯ.¹

Ṣabaiṯ Aoṯa mac Ainmeṯeṯ² iuṯṯe ḡieann. 'Ṣiao ṯo
 meic Aoṯa, eaṯon, Oṯinnall, Maelcoba clṯieṯac, Ṣab-
 ṯan, aṯur Cummaṯcaṯ. Ṭáinic Cummaṯcaṯ o'agallam a
 aṯar, aṯur iṯ é oo iáioṯ iuṯ, "Oa mṯan liom ṯaoṯi-ḡuaiṯ
 macaoṯm ḡieann oo oṯeunam, aṯur ṯṯaṯ oo ṯabaiṯe
 oo mṯaoṯi ṯac iuṯṯ in ḡiuṯnn."³ Ṭáinic iapum Cum-

¹ It may be uninteresting to many to read this list of battles; but it seems to me that it ought to be given, if for no other purpose than to show what bloodshed and misery were caused by disunion and localism in ancient times in Ireland, and how such things should be avoided now. Very few of the places mentioned in above list of battles can now be identified.

² In A.D. 568. He was slain at the battle of Dunbulg in 594.

³ Ní go beacht mar so innistear an sgeul i "Leabhar Laighean."

marcad póime ar raon-éuair na h-Éireann, agus táimc
tar Ríge¹ anall ar amur laigean; ceitíe cafa a líon.
Is é ba mór laigean an tan rin, bhianoub mac Eadac,
meic Muiriois, meic Oengusa, meic Ferólimó, meic
Enna Cennrelais. D'innreao iarium do bhianoub, mac
Ríge Éireann do beic as teac ar raon-éuair éirge.

"Cuirtear," ar ré, "teacairie 'n a naíaró, agus
abairi nu naé bfuilim ann, acé do éuair i m'bieat-
nais do éobac ciora agus cána; agus deuntar a
gcoinnmeao ó bóinn go n-Inneoin,² agus marbaó cá
a coinnim. Tigead Commarcac féin éugam-ra, go trí
céad mac mór leir, agus béairao mo bean do aínail
do éug mór na gcúigead eile.

Do pinneao, trí, an coinnmeao le h-aíaró muintear
Cummarcac. Táinís an ceatpámao cat óioib go teac
bhianoub, go bealac Dubtairie, nu a n-abairi bealac
Conglar³ an oí. Do fuir iarium, Cummarcac ar fáitce

¹ Now the river called the Rye Water in Meath.

² The Inneoin rises near Moat in the County of Westmeath, and after a course of about ten or twelve miles, falls into the Inny, three miles below Ballymahon. It is perhaps the only river in Ireland, the name of which has been lost for centuries. It is mentioned by the Four Masters under the year 1155. It is called in some places the Dungolman River, and in another place the Tang River. The name Inneoin seems to mean a defender, or a defence; and the river was probably so called from its having been part of the boundary between ancient Leinster and Meath. This river is also mentioned in another place in the "Book of Leinster," in the poem attributed to Alfred, King of the Northumbrian Saxons, and in a way that seems to indicate that it formed part of the boundary between ancient Leinster and Meath. At page 31 of the "Book of Leinster," in Alfred's poem, we find, in speaking of Leinster, he says,

"Illaginib dom deoin,
Otá Etar co h-Indeoin."

This would seem to show that Etar, Howth, and the Inneoin were boundaries of ancient Leinster.

³ Now Baltinglass, County Wicklow.

an baile. Táinig [uaine] o'á f'neadail, agus tugad
in don teac' iad uile.

Táinig Meenoc ua Dunlaing o'ionnruig¹ b'ianuib,
agus airgeada leir, eadon, aol, agus coirne, agus r'gaid,
agus claidheam. 'Ói [ré] ag a stairbeánao' oo'n iug,
agus oo páio [ré] laoi beg:

"Atá annro airgeada iug.

A meic eadac' gan im'niom," 7c.

Oúbaire Meenoc r'án le b'ianuib iairin, agus gni
[ré] na b'iaia beaga-ra:

"M'ael t'rebeann toicbálae,"

Tugad liom oo b'ianuib boibóálae.

Im'igir Meenoc iairain. Ann rin oo g'ab b'ianuib
euoac' mo'ga uime, agus oo g'air [ré] Oengur mac Airim-
uaid, iug h-ua failge¹ cuige, agus oúbaire iur, "Éirig-
mír," ar ré, "agus cuimír an coirne úo ar an teinó,
agus líonamaoir ve m'ucab' agus ve m'airab' é." Oo
tógad iairin an coirne ar teinó, agus oo líonad ve
toicab' a' ve m'airab' é. O'adnao' mói-teine uime,
nó go mbeairad' iad.

Ba h-annrin oo páio mac Ríe Éireann, "Cá h-ait a
b'uil bean b'ianuib?" Oo cuigea' teactaire ar
ceann na iugna uad. Táinig an iugain o'á agallam,
agus cuir [rí] fáilte roim mac Ríe Éireann.

Ba h-annrin oo páio mac Ríe Éireann re m'aoi
b'ianuib, "Tabair airge uait tam."

"Cá h-airge iairair?" ar an bean.

"Ní annra," ar ré, "tura o'fanamuin agam" . . .

¹ Ua Failghe was a large territory in the County Kildare. The name is retained in that of the baronies of Offaly East and Offaly West. It is believed that the territory got its name from Failghe, son of Cathair Mór, who was over-king of Ireland, and also king of Leinster in the second century, A.D.

“Tabairi,” arí, “airge dáin-ia uait.”

“Cia li-airge iarrairi?” arí mac Ríḡ Éiréann.

“Ní annia,” arí, “dál daimra san mo bacarḡ so scríochócarḡ mé ionn bró do’n t-rluaḡ, asurḡ so sceannuirḡ mé m’eineac uatḡ.”

Tugadḡ, áin, an airge rin u; asurḡ o’imtiḡ [ri] ionnpi so iáinic oívean diaimairi Oúin bucet,¹ asurḡ o’fás ri an baile uile annrin.

Ba hannrin táinic ḡlarḡám, cáinte meic Ríḡ Éiréann so naonbari cáinte uime, o’iarrairḡ an bró doḡ fēáiri ó na cócarairḡ. Búbaritḡ brianoubḡ iur, “An tú féin do beáirairḡ béim na ḡabal-feola² inḡ an ḡcoirpe, nó an mipe?” Iḡ ead a oúbaritḡ an cáinte, “Tabairi-pe féin.” Do fāitḡ brianoubḡ an ḡabal-feola ’ran ḡcoirpe, asurḡ tuiḡ [ré] naoi n-alc [feola] o’adon béim aníor. [Cuiḡ ré do’n cáinte iad] asurḡ bí ré o’á bfeucain. “Dair mo bheitiur,” arí an cáinte, “ní tiosḡnacal moḡadḡ acḡ tiosḡnacal iuḡ [é ro], asurḡ iuḡ [ré] leirḡ é so uí an teacḡ ann a iairḡ mac an iuḡ, asurḡ iḡ ead an céadna do iáirḡ ré.

Iḡ an tan rin a oúbaritḡ brianoubḡ pe Oengurḡ mac Aimeoarḡ, “líontairi,” arí ré, “baria³ asann, asurḡ beairtarḡ do mac Ríḡ Éiréann [é].” Do iuḡneadḡ, triá, amluirḡ rin; asurḡ do tóḡ an uá iuḡ, eadon, brianoubḡ asurḡ Oengurḡ, an bara oiria, asurḡ cúirpeadairḡ an feoil do bí ann, i bfiadḡnairpe meic Ríḡ Éiréann. Tángadairḡ iómpa amaḡ, asurḡ o’iadḡdairḡ iuḡ-oḡiurḡ móri an iuḡtíḡe

¹ Supposed to be the place now called Dunboyke, near Hollywood, in the County Wicklow.

² “Beim n-aeoil” is the phrase used in the MS. for a “flesh-fork,” but it would not be understood now.

³ “Bara,” a barrow. Finding this word in old Irish is very curious. Mr. Whitley Stokes says it is derived from Anglo-Saxon. It is just as likely that the Saxons got it from the Irish.

'n a nuaig, óir bí neart naonbairi in gac feara úioib.

Do cúineasair ceitíe teinte, iadairi, iur an teac,
teime air gac taobh de; agus anghrín do náir Commascaic,
“Cia gabar an teac oiriain?”

“Míe,” ar brianuib.

Ba h-anghrín a súbairt Glasdámh [an] cáinte, “Ná
seuntar meabhal oiriain, óir do caitear do baid.”

“Ní déanfar,” ar brianuib, “fnaig ruar ar an
teac, agus ling tar cleit an tige, agus ling tar báiri
na larríac amac, agus beiré rlan suit uainne.”

“Cluineann tú rin, a Cummascaic!” ar [Glasdámh]
an cáinte. “Gab m'eudac umac agus éirig amac.”¹

Do cúair Commascaic amac fá'n innair rin; aic do
bhuread go móir [é], Do gab [ré] moíe iadairi go
h-anghrín, go Mona Cummascaic, i gceann fátice
Cille Rannaipeic. Ba h-anghrín táirle cúige Locine
Lonn, rinfeair ua Lonáin, aicíneac Cille Rannaipeic,
agus do bain ré a ceann de iad n-a fíloinnead úó,
agus ius [ré] an ceann cum na h-áite a náir brianuib;
do táirbéan [ré] an ceann úó, agus ar an áobair rin
tugaó raoiríe do Cill Rannaipeic go bíat.

Ir an tar rin táiric earbog deoin ná bhoriugad,
eádon, Earbog Glinn-úá-loca. Ba níac mátar ná deó
mac Ainmeiech é. Ir ead do náir an cléiríeac, “Siao
móir,” ar ré “na h-eudac do iugneasair.”

“Cia ar a náiríeairíe iad?” ar brianuib.

Ó'fneasair an cléiríeac, “Ir ceo liom,” ar ré,
“Sio ar níac mo mátar, eádon, deó mac Ainmeiech [Ar-
iug Éiríann].”

Ir ead do náir Earbog deoin ne brianuib, “Cuir-

¹ This instance of Glasdámh, the satirist, sacrificing himself for the sake of his ruffianly master, is most touching, and shows the love the Irish had for their chiefs, even for a bad one, like Cummascach.

ṽeapṽ teacṽtairṽe uait ṽo h-āileac¹, ṽo teacṽ deṽā meic āinnemeic, aṽur innirṽeapṽ ṽō a māc ṽo māibṽāṽ 1 laig-nib māi ṽeall āi a miṽṽioniaibṽ fēin ann. ānnṽin a ṽūbairṽ ḽianṽub, “Cuirṽeapṽ” [iaṽ] aṽur ṽo māiṽ [fé] laoi :

“Cuirṽeapṽ teacṽta uainn ṽo h-āileac,” 7c.

ṽo cūairṽ, iaṽum, na teacṽtairṽe fo cūairṽ ṽapṽ ēṽinn ṽo māngṽapṽ āileac na Riṽ, māi a māibṽ Riṽ ēṽeann aṽur uairṽe leṽte cūinn ’na fāṽiaṽ aṽ ṽl a ḽṽleacṽ aṽur a lionn. ṽ’fāṽiaṽ Riṽ ēṽeann ṽṽeula ṽiṽb. 1ṽ āmlairṽ ṽo bī ān miṽ aṽur coṽin ’na lāim aṽ ṽl meacṽ. 1ṽ eacṽ ṽo māiṽ na teacṽtairṽe, “Na ṽṽeula acṽ aṽainn, nī innṽeṽcāiṽ ṽinn iaṽ ṽan loṽ.” “aṽ fo ān coṽin ṽo ṽaoibṽ,” āi deṽ. 1ṽ ṽe ṽin acṽ coṽin laigean in āileac.

Innirṽeapṽ a ṽṽeula iaṽ ṽin. “ṽo māibṽāṽ,” āi ṽiaṽ, “ṽo māc-ṽa, aṽur āi a miṽṽie aṽainn.”

“ṽo cūalamāi cēana na ṽṽeula ṽin,” [āi ān ṽ-āṽio-ṽiṽ], “acṽ ṽiṽeacṽ, imṽeocṽcāoi ṽlān. Raṽamuiṽ-ne in ḽuiṽ nṽiaṽ-ṽi,” āi fé, “cīṽṽiṽiṽ [ṽinn].”

ṽāngṽapṽ na teacṽtairṽe miṽpa a cūairṽ, iaṽ ṽin, ṽo māngṽapṽ āit a māibṽ ḽianṽub. ṽ’innirṽeapṽ ṽō ṽlucṽ Riṽ ēṽeann āi ṽi teacṽta a laig-nib ṽo ṽiṽṽalt a meic, aṽur ṽo cṽbac na ḽoyamā fēin.

ṽo miṽneacṽ, ṽiā, lēṽṽionṽl leṽte cūinn le deṽ mac āinnemeic, aṽur cāngṽapṽ miṽpa ṽo Riṽ² laigean ṽo ṽiṽṽalt Commarṽaiṽ aṽur ṽo cṽbac na ḽoyamā bī

¹ Aileach is four miles west of Derry, in the County Donegal. Remarkable remains of an ancient fortress are to be seen there. It was in Aileach that the ard-righs, or over-kings, generally lived after Tara was abandoned as a royal residence in the sixth century.

² “Righi,” a river now called the Rye Water. It formed part of the boundary between ancient Leinster and Meath.

ó laigníb 'n a cáin vo mǵib cloinne Chuinn ó amrifi Thuactail Teactmairi go rin. O'inniread vo b'ianoub riri éiréann¹ vo beic aš Rige. Ir ann vo bi b'ianoub an tan rin, aš Scadairc,² a nvearceairic ua Ceinnrealaig, ašur éainic [ré] moime fa éuaig cari Muntec, cari Municin, nari Daimne, cari Etari, cari Arrocaillic, cari Áiro b'iearta, cari Sláine, cari fé i mbealač Dubčairie, riri a n-abairi bealač Conglaire an uú, go a uún féin. Ir ann rin éainic Earbog deoáin o'ionnriug b'ianoub.

"Sgeula leat, a cléiriug," ar b'ianoub.

"Leat Cuinn aš baet-eba, aš Uún buacci," ar Earbog deoáin, "iar ngabáil uún ašur longpuiic Leo ann.

"Iméig, a cléiriug," ar b'ianoub, "o'ionnriug meic vo máčari, eaóon, deó mac Ainmeieč, ašur iarri forad uúinn airi, go ociofaió ári rluaga éugainn; ašur g'eubaió ré ríč nó veabaió iar rin."

Oo éuaió an cléiréac moime iar rin go pupaill Riš éiréann, ašur vo feairad fáilte riri. O'riarriugéad rgeula óe. Ir ead vo máir an cléiréac, b'ianoub vo beic aš Rač b'ianoub ar an t-Sláine.

"Cao fáč éainic tú?" ar deó.

"O'iarriaió forad oit-ra le ríč nó le veabaió," ar an cléiréac.

"Ní b'puió tú an forad rin," ar deó

Feairgaigceari an cléiréac ann rin, ašur aóubairic [ré], "Mar aicniúgeann Dia mé," ar ré, "go ocugaió mactíie vo baill go ocí an tulac rin éall!" ba ríori,

¹ "Fir Eireann" is, not only in this tract, but generally throughout the "Book of Leinster," applied to the forces of the chief king.

² "Scadairc," now Skerc, in County Wexford.

³ Not many of the places in this paragraph can now be identified.

go veimhin, óir de rin goirítear Tíeball¹ [ar an tulaó ó rin amac].

"Ó'éiríú² Rí³ Éiríeann iar rin, agus do gá⁴ fearis é; agus ó'éiríú²eadar firi Éiríeann mar don nír, agus éán-
gavari nómpa, agus Earbog Aedáin leo.

Rángavari iar rin go bealaó Dúin bolg. "Ó'iarfais⁴ an nús, "Cá h-ainm ar an mbealaó ro?"

"Bealaó Dúin bolg," [ar ríao].

"Cao iao na builg² roir?" ar an nús.

"Builg loir fearí Éiríeann fá⁴garí ann anoó² ag
laigrib," ar an cléiríeac.

Rángavari iar rin go rí an líc. "Ó'iarfais⁴ an nús,
"Cá h-ainm na glar líce móirí² reo?"

"Lí² Connairí² Cánma³ rin," ar an cléiríeac.

"Cao iao na cnáma³ roir?" ar an nús.

"De b²ús g²riab uirí² b²urí²earí do cnáma-í²a, agus
bairí²earí do éann ríot anoó²," ar an cléiríeac.

Rángavari nómpa go beáirí² na Sgíat. "Cá h-ainm
na beáirí²-í²a?" ar an nús.

"Beáirí² na rí²at rin," ar an cléiríeac.

"Cao iao na rí²at² roir?" ar an nús.

"Sgíat² Connairí² agus Eogáin⁴ fá⁴garí ann anoó² ag
laigrib" [ar an cléiríeac].

"Do éuarí² firi Éiríeann tarí an mbeáirí² rin. Do
gá⁴vavari oú²avó agus longróirí² ann rin.

Gá⁴vair Earbog Aedáin nóirí² go h-áit a n²airí² b²ran-
vub. "Ó'iarfais⁴ b²ranvub rí²eula óe. Dú²bairí² an

¹ This name seems to mean "three members"; Aedh was killed in the place. It is not said, however, that his body was eaten by wolves.

² Dun Bolg means the Fort of Sacks.

³ This name means "the flagstone of the breaking of bones." The name seems to have been invented by Aedain, so that his prophecy about the king's death might appear all the more *vraisemblable*.

⁴ The men of Tyrconnell and Tyrowen.

cléireac firi Éireann do ṡabáil longṡoirit aṡ Cill Béalat,¹ aṡur do máiré ré naṡ fuaifi féin onóiri [ó'n iuṡ].
1r ann a dúbairt brianoub:

“Cao é² do cómaiile úinn, a cléiruṡ?”

“Ní annra,” ari Earrog deoáin, “tuitari iuṡ-cóinneal mó-móiri aṡao 1 ṡclao na máta ro amuiṡ, aṡur tugṡari cúṡao tiri céao feirreac, aṡur oá oam deug in ṡac feiriuiṡ; cuiriṡari cliaṡa ṡeala oiri aṡur óṡlaoic iomṡa 1r na cliaṡaib rin; aṡur tuiṡe ór a ṡceannaib aṡur biaṡ ari an tuiṡe anuar. Tabairṡari cúṡat tiri caoṡao eac ainriata, aṡur ceanṡailṡari builṡ in a n-eairbailib, aṡur lionṡari na builṡ rin de min-clócaib do cúri iṡeoin ari ṡriaróib Éireann. Biao an cóinneal móiri úo ióimat, aṡur an iuṡ-cóirre um a ceann ṡo iuṡiri meáṡan longṡuirit feari Éireann. Cuii teacṡairre aṡ an am ceuṡna o'ionnriuiṡ Riṡ Éireann, aṡur abair iur ṡo mbairṡari biaṡ laigean oó anoṡt.”

Do iuṡneao an cómaiile rin le brianoub.

An uairi a bí riato [ṡnóṡac] uime rin, aóubairt brianoub, “1r feáiri oam-ra féin,” ari ré, “oul o'feucain an t-ṡluaiṡ, aṡur tair liom, a cléiruṡ.”

“Raṡao,” ari an cléireac.

Táinic brianoub iari rain; ré fíciro óṡlac aṡur aon eac leo, eaṡon, eac aṡ brianoub. Cuiaró an cléireac in a cáriabao leo ó rin ṡo máṡṡaoari leaṡtaoṡ Sióṡa neaṡtain. Deairṡari an cléireac uaró ríor ari an longṡoirit, aṡur cónnairc [ré] amáil il-ealta [eun] ṡac oata ṡan ṡluaraṡt, ór cionn an longṡuirit. Iairṡaiṡiri an cléireac, “Cao tá [na] h-il-ealta [eun] a cíóim?”

“Meirṡeaoa feari Éireann rin,”³ ari brianoub, “ari

¹ Now Kilboylet, near Donard, County Wicklow.

² Not *caide*, as some of our Gaelic *savants* have wrongly made it.

³ *Sic*; “iad” would be more correct here.

rlataib agur ar gairtib uar boctuib feara éireann;” agur do ríad an cléirneac nairb aithe óo rin, agur aon rin súdairt an cléirneac na panna ro :

“Atóirpa na meirige, ir mana cocta,

Mar bío eoin ar luamain, go noealb gac vaeta, 7c.”

Imtíghir Earbog deoáin uata o’a cill féin.

Chonnaicir bhranuib an rliab lán de macaoimáib iar rin; ríao na macaoimáib do bí ann, macaoimáib ulaó um Diaimait mac deoá Róin. Tángavar meic Rí g laigean agur teaglac bhranuib ’n a otimceall, agur gabavar ar bhráiguib iao. “Cia rib?” ar ríao. “Mac-ríao ulaó rinn,” ar ríao, “um mac Rí g ulaó.” Inniroaó rin [gabáil mac-ríao ulaó] o’ulcaib. O’éirig iarraim ulaó, react gceao agur react mile a líon, eirir laoc agur cléirneac. Rángavar i bfozur bhranuib, agur súdairt:

“Cieru fá’r gabair ar maca?” ar ríao.

“Do goio bui n-éigean caeta óiom-ra,” ar bhranuib.

“Goiocear óiot-ra go briač,” ar Rí g ulaó, “agur veuntar cio-cotais [nó connraó folá] agur donoaóa eoiriann, agur ir é rin do tairgíroa tlié airling Con-cóbair¹ meic fáctna.” Agur o’innir Rí g ulaó an airling, agur a súdairt:

“Connairc ar airling iongnaó ’nuair do bí im fuan; An eol do neac uair a mínuíao, ir an t-ríua g?”

Chonnaic ar oabac glaine, go neim óir

Agam ar ceair-láir mo tíge ag bhréaga ag bóinn.

Trian na oabaca o’fuilb oaoineao, iongnaó oál;

Ní raib aót don trian de leaimnaót ar a láir;

Trian eile ba rion foiciró, iongnaó liom;

Oaoine crom-ceanna ’n a timceall, tarí mair menn.

¹ He was Connor Mac Nessa, the famous King of Ulster.

² This line would be more intelligible if written thus—"Narab dáil bhus *sia na an dail* dá ndeuntaoi.

ead Rí Eipeann faoi. Amhlaid, imhoirio, bí bláta, ír é neimneac. Ní teilgead [ré] urcúir iompoill. Sióeac, nioir euz gheim uó rin, óir uó tuit ré le brianoub, agus uó baineac a ceann de. Uó cuair brianoub [go h-áit eile] uó aite an corrair agus ead Rí Eipeann leir.

Tionóltar iair rin a uamrao agus a gneao amail uófoican Earbog Aeráin. Ir ann a uóbaire brianoub, “An bfaigim,” ar ré, “neac uó maigair uó bria an longpúir fear Eipeann agus an iuz; agus uó beiréac ar air gceann ann nó go iuzmío? agus beir uualgur uó aite rin, eadon, beir neam aige ó éléiric b laigean má maibtar [é]; agus má ceapann [ré] beir a tuac féin faoi [aige] agus mo cuibhonn féin uó agus uó fear a ionair.”

Tugad bana iur rin.

“Raigao-ra ann,” ar Ron Ceir, mac Dubanais, meic Rí Ua Máil.¹ “Tabair, uin, fuil laoir agus taor reasail uam go cuimiltear uam [é]. Tabair [uam] coac agus cia.”

Uó iunneac amhlaid rin, go maib [ré] amail lobair. Tugad maire éirir uó, agus uó cuir ré a glúin ’n a geirir.

Cuair [ré] iomne faoi’n moó rin, agus clairéam aige faoi eudac, gur an áit i maib maire Eipeann [’n a fearam] i nooir pupla deo meic Ainmeic. Iarfaigir rgeula de, agus ba fear uó maib [ré], a teac ó Cill belac. “Uó cuair go longpúir laigean ar maoin, agus éangar tar m’air a iur, agus uó rgiuorac mo boe agus mo bho, mo iuamóir agus m’eagluir,” [ar ré].

“Fice ligead uaim-re ’n a íoc rin,” ar Rí Eipeann, “má eulaigim de’n tirluag ro. Agus éirir anonn ir an

¹ An ancient territory in County Wicklow.

pupail, agus [berò] ionas naonbair suir ann, agus deachas mo cuibhunn, agus mipeanna an teaghlais. Cao deunaro laigheis?" ar an iug.

"Atas aig ulmugas bit daoib-re, agus ní fuaibairi uam biaó dá mba raitige daoib; atas aig bhuir a muc, a maic, agus a muicfeola." [ar Rón Ceiri.]

"Mallact ar a ceann!" aúbairt cineul Eogain agus Connail.

"Dá fúil cúiaró i gceann an claim, éirim ias," ar ran iug.

"Mairis suirre! doméanma me iuge Eipeann, má'r niem' fúilb-re geibear eagla tú,"¹ [ar ré].

"Ní h-é ve rin," ar an iug. "Teachtair uainn ar ceann Dub-suin, Ríg Airgiall!"²

Ránaig ias rian Dub-suin. Dúbairt Ríg Eipeann iur. "Eiug." ar ré, "agus cat Airgiall leat, go Dun Aife³ ó deas, agus go dtí Cuaodabail, agus deunaro fóirair ann, go nac tugas laigheis amur longpúirt oirairinn."

Do gabasair iómpa amail o'orruis deó dóib.

Ir annrain a dúbairt deó mac Ainmeic me n-a giolla, "Beir leat coál Colum-Cille dam, go maib ré umam anoct, go maib oíon dam é ar laigheis," óir do gheall Colum-cille dóran nac maibfuir é ar a coál.

Feact eile, o'fiarraig deó ve Cholum-Cille, "Cia líon, a cléirig," ar ré, "do caras oir féin ve iugib raigar cum neime?"

Ir eas do maib Colum-cille, "Ir veimín," ar ré, "nac

¹ There seems a transposition of words here. "Gheibheas tu eagla," or "gheibheas eagla thu."

² Airgiall, now Oriel, a territory comprising parts of Louth, Monaghan and Armagh.

³ Now Buniff, County Wicklow.

aiṭnigim aṣṭ tṛí mṛṣṭe amáin, eaṁon, 'Daimin 'Dám-
aiṛigio, Ríḡ Aiṛigiall, Ailill Inbanna, Ríḡ Chonnaṣṭ,
aḡur Feapaoṁ Finn, mac 'Duac 'de Cōrca Laigṁe,¹ Ríḡ
Orriaiḡe."

"Cia an mait 'do mṛḡne riao" ar Aeṁ, "reac na
mṛṣṭib eile?"

"Ní annra," ar Colum-Cille, "'Daimin 'Dám-aiṛigio,
tṛá, ní 'deacair cléipeac faoi 'úultac uair; níor
marluig ré cléipeac, aḡur níor cṛáir ceall ná neimeac;
'do cṛoṁaie [ré] mórian 'do'n Cōimṁe. 'Do cṛair ré
iaium cum neime ar an ḡceannracṭ rin 'do mṛḡne [ré]
re muintir an Choimṁeac, aḡur acair na cléimḡ aḡ
ḡabáil a éaḡaica ó rin amac," ar Colum-Cille.

"Ailill Inbanna,² [Ríḡ Chonnaṣṭ], ir ar ro fuair ré
ceannracṭ an Cōimṁeac: Cat Cula Cōaie 'do cṛir ré
re clannair fiaṁac, aḡur 'do mṛaḡac 'ran ḡcat rin é.
'Dúbaire ré re ara a cṛibair, 'Feuc ar 'oir 'úinn,
aḡur abair an móir an marbaṁ, aḡur an foḡur 'úinn
luṁ an marbṁ. 'O'feuc an t-ara air a air, aḡur ir
eac 'do rair, 'Ir 'oḡualainḡ an marbaṁ le marbṁar
'do muintear-ra' ar ré. 'Ní h-é a loṁ réim cṛiṁear
orra,' ar ré [Ailill], 'aṁ m'uaḡair-re, aḡur m'ain-
firinne; aḡur iompoig 'úinn an cṛibair 'n a n-aḡair,
ar ré, 'oir má marbṁar mire, beir teapainḡan 'do
mórian.' 'O'iompoigṁeac iapain an cṛibair a n-aḡair
an namair, aḡur 'do mṛḡne Ailill dian-aiṛigṁe iapain,
aḡur 'do cṛir ré le námair. Fuair an fear rain
ceannracṭ an Cōimṁeac," ar Colum-Cille.³

"Feapaoṁ Finn mac 'Duac, Ríḡ Orriaiḡe, fear ran-

¹ An ancient district in South Munster.

² Aillil Inbanna was killed A.D. 550, according to the "Chronicum
Scotorum."

³ Here is another splendid instance of self-sacrifice, one of the most
touching and noble mentioned in any history of ancient or modern times.

tao olc é; agus má cluineadh [ré] áit don rora
 óir nó airtio ag tuine in a tír, uodheireadh ar é
 cuige féin [é], go scuiffeadh [ré] i scuimhachais
 agus cianmó, claitheam agus fíochall. Do gab i
 cuiblóirí uodhalaing iaitan é. Do tionólaodai
 a feos go mbuodai in a leabaid aige féin. Táng
 a námaio, eadhon, clanna Conla, iaitan, do gabáil
 ari. Tángadai, immoio, a meic cuige do bheir na
 leo. 'Ní béaifaid, a maca,' ar ré, 'óir do cíaí
 móran um na feodaib rin. I r coil liom, ar 'Oí
 cíaí féin annro umpa, agus a mbheir ve'm uooin
 námaib uaim, ionnur nac cíaíorí an Coimhe
 uoim] eall mé.' 'Oiméig a meic uad-ran iai
 agus do gab féin ar uian-aicéig; fuaii ré b
 námaib iaitin, agus do geib ré ceannraic
 Coimheadh.'¹

"Mire féin, uin," ar deo, "a bfaigim ceann
 an Coimheadh?"

"Ní bfuigir uoi," ar Colum-Cille.

"A cléiuig," ar re-ran, "rag ó'n scuimhe uam
 mo corrai do beir ve Laignib."

"Doilig liom-ra, go veimín" ar Colum-cille, 'u
 oib [do Laignib] mo mádaí, agus tángadai Lai
 cuam go Dáimad,² agus do coruigeadai cuigad
 go scuigraim aige meic deirbhíura; agus i r ead o
 maodai oim, gan corrai do bheir ve uig coigéioic u
 agus do geallar-ra rin uoib. Áit ceana, ag r

¹ Whatever historic foundation these stories of Ailill and Fear
 may have, they are wonderfully beautiful, and show that the sai
 ancient Ireland preached a high morality in spite of the state of a
 chronic war in the times in which they lived—a state of things the
 common to every country of the period. The story about the tyran
 Feradach is told in "Fragments of Annals," page 9.

² Darrow, King's County.

coéal tuit, agus ní marbfaí tú ar comh fadó agus a
briðeann ré umao."

Ír é rin, triá, an coéal o'iairí deò ar a shiolla an uair
úo. "O'fágar as áileac an coéal rin," ar ré. Dúbaire
deò, "Ír oóca," ar ré, "m'fágáil marb anoct le
laighnib san coéal annro."

Oála bhanuib ann ro. Do migne [ré] ullam a
shraige 'r a oamharoe; oo cóirig a cáta, agus o'imctig
ionne le vorcavar na h-oioce, agus eualavar [riu] Air-
giall "rit-raic,"¹ agus bhuirgar an móir-fluaid, agus
riann na n-eac, agus ceannaó na oamharoe faoi n-a
scairtib.

O'éirig [riu] Airgiall ruar fó n-a armarib cáta;
"Cia ro?" ar ríao.

"Ní annra" [ar laighnig] "siolla laigean fó biaó
oo Ríe Éireann."

O'éirig [riu] Airgiall ruar; agus an lám oo íneac
feai [oioib] ruar ór cliaib, seabaó ré maric nó muc fuicí.

"Fíoir oóib," ar Ríe Airgiall; leigro feacuib iao."

"Imctigean, marí an sceutona," oo ráro [riu] Air-
giall, "nac ceuntar dearmao ohiainn 'ran scoimhann
rin."

Cuavar [riu] Airgiall mómpa o'á mboctuib longbuiric.
Cuavar na laighnig mómpa so Cnoc na Coinnile i
meádon longbuiric feai Éireann, agus cógavar an
coire ve'n coinnil,

"Cá roilre móir a ciómio?" ar an migh.

"Ní annra," ar an clám,² "an biaó oo táinic."

O'éirig an clám, agus oo bain a ériann-éioire óe,
agus ráinig a lám a claióeam. Tógao a n-uailaige ve

¹ This is evidently an onomatopoeic word intended to represent the
sound made by the marching of an army. Mr. Stokes translates it "din."

² The clámh, or leper was Ron Cerr in disguise.

na vámpuib, agus vo leigeaó na spaiḡe¹ fá rḡoiaib fear Éiréann, ḡo noeaóavari i rḡanaió, ḡuiri bñireavari boṭa agus puipli fear Éiréann.

Ó'éiriḡ na laigñiḡ ar a ḡcliaḡaib amail buinne uilenn ve aillib, [a láma] i nooḡinaib a ḡclaióeam, i ḡcurlaiḡib a rḡiaṭ [agus a ḡcinn] i n-atuib² a lúipeaṭ.

"Cia [iao] ro?" ar [riu] Éinéil Conaill agus Eoḡan.

"Luṭṭ cairbeunta an bñó," ar an clám.

"Uṭ! uṭ! ir rocaíóe iao," ar cáṭ. Ó'éiriḡ Conall agus Eoḡan; agus iaoṛan féin, ba láma a neao naṭṭ-ḡeaṭ iao.³

Óo mḡneavari cñó rḡeaḡ agus rḡiaṭ um Riḡ Éiréann, agus cuiréaó é ar a eaṭ. Ruḡavari leo [é] ḡo beáḡna na ḡiaṭ. Ó'fáḡaó rḡiaṭa fear Éiréann ḡe h-uṭṭ na beáḡna rin.

Ṭuḡ Rón Cerru amur ar Riḡ Éiréann, agus máḡbair naonbair aḡ a ionnḡuiḡ. Ṭáinic Dubh Dúin, Riḡ Airḡiall, eatoḡna, agus cómhraicir óó agus vo Rón Cerru,⁴ agus ṭuṭir Dubh Dúin leir.

Ṭuḡ Rón Cerru amur ar Riḡ Éiréann a mḡr, agus táinic fearḡur mac fḡaṭḡai, Riḡ Tulca Óḡ, eatoḡna, agus ṭuṭ fearḡur le Rón Cerru.

Ṭuḡ Rón Cerru iairrain amur ar Riḡ Éiréann a mḡr; mḡḡ ré ar a cóir, agus ṭḡarḡair cñiḡe é o'á eaṭ. Bñin

¹ These were the horses with the bags filled with stones tied to their tails.

² *Atuib* is dative plural of *at*, a covering for the head. It is evidently the same word as "hat." It would be interesting to know if it is a genuine Gaelic word; and if not, from what language it is derived.

³ "Hands in a serpent's nest." Mr. Stokes says, "It was a proverbial expression to denote a person in great danger."

⁴ "Comhraicis dó agus do Ron Cerr," means that "he and Ron Cerr fought." Literally it might be translated, "A fight to him and to Ron Cerr." It is an unusual idiom, and would hardly be understood at present. "Comhraic se-san agus Ron Cerr," would be better understood now.

[ré] a ceann de ar an liz Commaiz Cnám. Šab [ré] cúige a tías, agus dóiur [ré] a míora [bíó] airtí; cúir [ré] an ceann innití; Šab [ré] moime fó láim¹ ar leaigab an t-rléibe, agus o'fan [ré] ann go maoin.

Do leanasair laigníz iaitain [fir] leite Chuinn,² agus cúireasair deaiz ár oíia.

Do cúaró šac aon ar na máiac go coršar agus go commaoiróeam cum na h-áite a maib hianoub. Tiz ann rin Rón Ceir, agus cuirir ceann deó meic Ainmeieć 'n a fiaðnaire.

Sin cat bealaiz Dúin bolz ar an mbórama, agus oíreao deó meic Ainmeieć.

Šiò sur cúit deó uim an mbórama, do tós [ré] fá óó í šan cat [moime rin].

Ir an cat-ra do maibao Šeg mac Cuanać, iar coršar an cáta do cúir; ó rin deirceair—

“A mbuać

búirear an tonn iur an mbuać

Deir ri rgeula šió táio ršit,

deó mac Ainmeieć aobit.”

Dúbairt a bean [eaóon bean deóa]:

“Búasair ionmuin, na trí taob',

fíur nać fíearcu aćieać,

¹ “Fo láimh,” literally, “underhand.” It is very curious to find an idiomatic phrase, popularly believed to be peculiar to English, in the Irish language of the 10th century; for there are good reasons to believe that this history of the Leinster Tribute was written a long time before it was copied into the Book of Leinster. If a writer of modern Irish were to use such an expression now, it would be said he was using an English idiom.

² “Leithe Chuinn,” that is the men of Conn's Half, or the Northern part of Ireland.

Taobán Taillten, taob Teamhair,
Taob Aeda meic Ainmeara.”¹

Do tógadair an bhoiama iaitain [na nígte ro], Colmán Rímid agus Aed Uaimona, Maolcoba, Suibne Menn, Domnall mac Aeda, Cellac agus Conall Caol; dá mac Maolcoba, blaitmac, agus Diarmaid.

Sabair iaitan Seacnara mac bhlaitmeic nígte Éireann, agus ní tús an bhoiama [ó laigean] nó gionólao leir tuairceair na h-Éireann, agus tóruig ré v’á mbhoruagá, agus do páir:

“Deunairó úinn bur gcomairle, a Cínél Eogain Ailig,
An maígaró ar mó-laiginib, nó ’n anpánn ag áir otigib?
Tabham linn áir mboiama um a ndearnao an
veabairó.

Téirómir i leir móir moga, ná reacanairó na cata.

Deunam rluagáó ríor baga; innireao cás v’á céile;

Téirómir iair airm-cieacairb, ar laiginib go véine.”²

Thug ré leir Cínél Conaill agus Eogain a’r Airm-

¹ These two verses are written thus by the Four Masters, under the year 594 :

A mBuach, ferus an tonn fri bruach,

Atfet scela, cia fa scith, Aodh mac Ainmireach ro bith,

Bator ionmuine tri taoibh fris nach freisge aitherrach,

Taobhán Taillten, taobh Temhra ’staobh Aodha mic Ainmireach.

Translated by O’Donovan :

At Buach the wave buffets the brink,

News were heard, who, in weariness, slew Aedh, son of Ainmere.

Three sides were dear, from which to change is [affords] no hope,

The side of Tailltin, the side of Teamhair, and the side of Aedh, son of Ainmire.

It would seem that the language in which these verses are written is either very ancient or very corrupt, for there is considerable difference between O’Donovan’s and Stoke’s translation of them. There are some words in these verses which I cannot translate with any certainty.

² The M.S. is greatly obliterated where these verses occur. Many words are entirely illegible, and are supplied by mere guesses.

ḡialla, ríu b'paeḡ,¹ ríu m'íoe ḡo leirḡ m'ná ríne. 'Do é ba Ríḡ Laigean an tan rín, faelán mac Colmain, aḡur iugne ré cat. Cuipeaḡ b'p'paeḡ ar Sheacnaraḡ, aḡur éuaíḡ ré ró láim ar an ḡcat, aḡur cuipeaḡ ár ar leir Chuinn. 'O'fáḡaḡ an 'Bórama aḡ Laigníb.

ḡabair Ceannpaeḡlaḡ mac C'punn-maol iugḡ E'p'eann [ar p'eaḡ] ceirḡie b'liaḡan, nó ḡur éuit ré le ríinneacḡa.

ḡabair ríinneacḡa f'leaḡaḡ mac 'Donncaḡa iarḡain iugḡ E'p'eann [ar p'eaḡ] ríceaḡ b'liaḡan, aḡur iugḡ [ré] an 'Bórama p'aoi 'ó ḡan p'p'earab'p'eaḡ. An t'p'ear p'eaḡt éáinic [ré] 'o'á tobaḡ, 'o'éiuiḡeap'ar Laigníḡ 'n a aḡaíḡ. 'Do ríḡneaḡ móri-éionól leir ḡo laé'p'iaḡ Mui'p'oiḡ, i ḡcoim'c'p'ic Laigean aḡur m'íoe. Ráiniḡ an rḡeul rín ḡo b'p'ian mac Conaill, Ríḡ Laigean. Tionóltar leir Laigníḡ ḡo p'abaḡar eioi'p' laoc aḡur clé'p'eaḡ aḡ² Alinn.³

Ní éáinic Molling⁴ leo, aḡur cuipeaḡ ar a éeann uaḡa. Ir ann bí Molling an tan rín, aḡ Ror b'p'ui'c iur a n-abairi Teac Molling⁵ an oíu; ói'p', ó éáinic Mol-ling ó S'p'uaḡi'p' ḡua'p'ie⁶ ní b'p'ua'p' ionaḡ á'p'ia'p' nó ḡo o'táinic [ré] ḡo Ror b'p'ui'c.⁷ Ann rín 'do éán ré:

¹ Breagh was the name of the greater part of the present County Meath.

² The MS., or at least the *fac simile* of it, has *eo* instead of *oc* Alinn, which seems a mistake. *Oc* was the ancient form of the preposition *ag*.

³ This seems to be the place now called Knock Awlin, four miles from New Bridge, County Kildare. The remains of the largest fort in Ireland are to be seen on this hill.

⁴ This is not the Molling mentioned in the early part of this tract.

⁵ Now St. Mullins, County Carlow.

⁶ Now called Shrule, in the Queen's County.

⁷ Ross Bruic was somewhere on the Barrow, as appears from a poem spoken by Molling, of which, as it adds nothing to the interest of the tract, I have only given the two first lines.

“Chuirge ro tangaí, ír ann do óén mo tríaí;
 Ní maísaó ó’n áruí nó go dtí lá na bríaí,” 7c.

Nuair do páinís an fíor ro do cum Mollings [finneacá do beir ar tí tobair na boiaíma, agus laigínis do cúir ’na aghair]¹ do tionól a muinítear, agus do gab ag cuall imíteacá cum na laigineac.

Tar éir fin gabair Mollings poime go h-Alinn, áit a iarb laigínis; do cuirtear fíor-fáilte poime leo, agus do fíor Mollings ar láim [óeir] Rí laigean. Ír an tan fin do máir brian:²

“Cá comairle do óeunfairómio? An cat do béir-fíomio do leir Chuinn, nó an a muinísin ári naomí maísaíom o’iairíaró maíme na boiaíma? Agus má’r i muinísin ári naomí maísaíom, cia ve naomíar laigean cuirfíomio o’iairíaró maíme na boiaíma?”

Dubhadar na maíte nac iarb a fíor aca féin. A oúdarit Tuacal mac Aililla, Rí na Muirneadair,³ “Tá fíor agham,” ol ré, “cia do maísaó ann, eadon, Mollings mac faoláin.”

Ír ann fin a oúdarit brian aroceann, ag neairtuísaó mollings:

“Éirí, a mollings, go mbuaró, crabuaró, gíunn,
 Déin níó ír lear linn, agus éirí fá tuaró.”

O’éirí Mollings iarítan, agus oúdarit [ré] me Toll-ceann Chluana Éna, iur an bpileaó, teac leir go teac níó go mbaó h-é do gabáó an uan molta do nígne Mollings do’n níó; óir do cuiríngíreac go dtiocfaíó ve

¹ This sentence in brackets is in place of a very obscure one in the Book of Lecan, which I cannot fully translate, and which seems of no importance, as it merely tells what Mollings was doing when news of the impending war reached him.

² This was not the Bran that fought the battle of Dun Bolg. There were many kings of Leinster called Bran.

³ A territory in the southern part of County Kildare.

aiḡnib naom̃ vo ḡeubad̃ [maiteam̃nur] na bhormá ar
 .ac̃cuinge; aḡur 1r cian moim̃ Molling̃ vo tair̃ing̃iead̃
 in; aḡur vo páir̃ Molling̃ na b̃iaḡia ro aḡ teannaḡ
 .éad̃aiḡ:

“1n ainm̃ ña Tríonóir̃e, Tríonóir̃e cáta naom̃,
 Ac̃aiḡ, Mac, a’r Spior̃iaḡ Naom̃, a’r aḡiaḡ voim̃ meḡ;
 1n ainm̃ a ḡaonaḡḡa, Mac an Chom̃ḡeas̃ c̃air̃ḡ,
 1n ainm̃ a ḡeaḡḡa, Íora, uar̃ail, áin,” 7c.

ḡhabad̃ar̃ mómpa iar̃tan ḡo teac̃ Cob̃taḡ meic Col-
 main in Uib̃ Faolain,¹ aḡur ṽullm̃uḡeas̃ fleas̃ ḡóib̃,
 aḡur bíḡḡar̃ rára. Dub̃iaḡar̃ a leant̃óir̃ḡe m̃ur an
 b̃reap̃ ṽána:

“1r beas̃ linn,” ar̃ r̃iaḡ, “beit̃ i ḡcl̃éir̃ cl̃éir̃uḡ,”

“Maireas̃,” ar̃ an r̃ileaḡ, “ráḡam na cl̃éir̃uḡ, aḡur
 teanam̃ mómpa ḡo teac̃ Ríḡ Éir̃ieann.”

ḡhabad̃ar̃ mómpa iar̃um ḡo teac̃ f̃inneas̃ta. Mar̃ r̃án-
 ḡad̃ar̃, vo ḡab̃ an r̃eap̃ ṽána ṽuan Molling̃, aḡur
 ṽúḡḡar̃ [ré] ḡur̃iab̃ é r̃éin vo m̃uḡne é.

Ṽála Molling̃, ṽéir̃uḡ r̃é ar̃ na m̃áir̃ac̃, aḡur ní r̃uic̃
 an c̃liar̃. “1r r̃íor̃,” ar̃ Molling̃, “eul̃óḡas̃ lem ṽuan-
 ra vo m̃uḡne an r̃eap̃ ṽána, aḡur r̃eic̃r̃ḡ [r̃é] é me Ríḡ
 Éir̃ieann.”

Vo c̃uair̃ Molling̃ moim̃e ḡo r̃áir̃iḡ ḡo Láḡir̃ac̃ Muir̃-
 vaiḡ, ruar̃ i Maḡ Cl̃áir̃uḡ.² Ṽéir̃uḡeas̃ar̃ macaem̃e
 r̃eap̃ Éir̃ieann ṽóib̃ um Ṽonng̃illa mac f̃inneas̃ta, iar̃
 na c̃lor̃ ṽóib̃ moim̃e [r̃in vo beir̃eas̃ r̃é³ ann]. Vo
 c̃air̃ḡeas̃ar̃ r̃iur̃ ṽ’f̃óḡaib̃, ve .loḡaib̃, aḡur ve c̃eap̃aib̃
 [or̃ra] ḡo naḡ r̃aib̃ ṽá c̃léir̃ieac̃ ḡóib̃ in aoñ áit. Ac̃t
 c̃uair̃ Molling̃ moim̃e ḡo r̃áir̃iḡ teac̃ an m̃uḡ; ac̃t ní
 ruar̃ coim̃-éir̃iḡe [’n a oñóir̃] ann. Ṽeap̃ic̃ r̃é ar̃ an
 r̃luaḡ, aḡur ba náir̃ie leir̃ ḡan coim̃éir̃iḡe ṽ’ráḡail, aḡur

¹ A territory in the northern part of County Kildare.

² Now Moyclare, in Meath, according to the Four Masters.

³ Molling with his retinue.

oo éonnaipe ré Colgo mac Maenis, agus o'éiríú ré
 ioinne; agus oo éóg Diaimaro mac Colgon a glúin
 ioinne;¹ agus i' ann a bíodai, ar uaitne ceapina na
 leabta.

Do beannuiú Molling iaitan an Colgo rin, agus
 Diaimaro mac Colgain.

Tháinig as² ríadain iaitan ar amur na macraíde
 ceutna [iao rin oo éait fóda agus cloca pe Molling];
 oíúbiaic ríad an as ríadain; éápla uicéur oíob i
 oteanga oícan³ Donngilla meic Finneaéta, ionnur go
 raib ré maib ve ar an mball mar gheall ar ornaó
 Molling agus a mallaéta [ai]. Annrin tugao gáir
 míoí le fearaib éireann.

“Cia guba móí ro?” ar Finneaéta.

“Do mac-ra, Donngilla, oo marbaó ann, mar gheall
 ar a oo-beairt oim,”⁴ ar Molling.

“Aitbeóúis an mac, a éléiríú,” ar Finneaéta, “agus
 beó lúac agao ve.”

“Ní iaim,” ar Molling, “ar mo óuan agus ar ait-
 beogaó oo míc, agus ar neam vuit féin, áit cáirve um
 an mboiama go luan.”⁵

“Beó rin agat,” ar an ríú.

O'éiríú Molling éirge, agus oo éangail ré é leir

¹ To do honour to Molling.

² It does not seem to be known what particular sort of animal an *agh* or *ag* was. O'Donovan says (Supplement to O'Reilly's Dictionary) that it meant a cow; but Mr. Stokes says it meant a deer, which seems the probable meaning.

³ It is not known what part of the body is meant by “teanga orcan.”

⁴ The manuscript has “*im eínech-sa*,” a phrase hard to translate either into modern Irish or modern English. O'Reilly gives *eíneach* many meanings, some eight or nine, but does not give *honor* as any of them; Mr. Stokes, however, translates it “*honor*.”

⁵ “Luan” means *Monday*; but it meant also, at least in old times, *Doomsday*.

an oTíonóio, agus le ceitíe porgeulaib an Coimídeas
[nac maíad ré a n-agaíó a bpeite].¹ Gabair an cléimead
a úuan :

“Finneadta ó h-Uib Néill amail gíeín atíadct ;
Ír í an baic ór an tuinn ; ír í an tonn ór tíadct.”

“Meafa ná cáclinn do beir,” ar an míf ; “bpeug
do maíó, eadon, an úuan do mífne Toilcenn filead do
peic tuic [maí do úuan féin].

Úbhairt Molling, “Má’r é do mífne, éirígead [ré]
agus gabaíó [ré] a úuan.”

Ó’éimí an filead, agus éuaíó ré ’n a gceann, agus ír
é ro do maíó :

“Duboir, oíaboir, ceica ír cabail,” 7c.²

Ó’éimí an fearí nána íarían, agus éug ré moíó tian,
oíradtaí go Tuinn Duine meic fanat caob éuaíó
o’ear Ruaió, agus do baríeas ann.

Maí do connairc Finneadta íin, éuir [ré] a éor ró ’n
gcléimead,³ agus úbhairt míf gan a beir fearígaí leir
níor mó, a mac o’aitíbeoígaí oíó, agus go bfaígaí [ré]
gaí níó um a oíáimic ré.

Ó’éimí Molling íaríain, nó go maíó [ré] ór ceann
an meic, agus do gíuó an Coimíde go oíocíad go n-aití-
beoígaí Oíá aín, mac Finneadta tíe n-a míorbíuille féin.
Ír ann a úbhairt Molling :

“Chíoríoc conic mo élí, ná cuméar tíeírt (?) tíeí ;
Go maíó glan mo gíleo céin beo aín bíé cé,”

¹ This sentence in the manuscripts of the Books of Leinster and Lecan is in language which I cannot translate with certainty. The words in brackets are merely an attempt to give its meaning.

² This is nonsense, and was intended to be such—a punishment on Tolcenn for having stolen Molling’s poem, which, when the former tried to recite, became mere gibberish.

³ To do homage to Molling.

Go mba h-é an mac beo, mac Finneaáta an t-rluaig,
Go mba beo mac an mail arí vail go ló luain.

Cian gairio go bpiáct buirde an sué gnáé ginnn,
An luainra vo luaó, ba Dia luain Mollings'!" 7c.¹

Tháinig, triá, Mollings iomíe ó éuaig go laigean iar maíteam na boiamhá. 'Do éuala, vinn, ádoimnán mac Ronair an rgeul rin, eadon, maíteam na boiamhá vo mhollings, agus cáiríoe vo éabairt uimpi go luain. Tháinig [ré] iomíe go h-áit a maib Finneaáta. 'Do éuir ádoimnán cléiríeac ó'á muintri arí ceann Finneaáta go otiofraó ó'á agallam. Ir ann vo bí Finneaáta, ag imiit prócille.

"Tarí ó'agallam ádoimnán," arí an cléiríeac.

"Ní maíao," arí Finneaáta, "go cpié an éluice ro."

Tháinig an cléiríeac go h-ádoimnán, agus ó'innir óó an fíeasraó rin. 'Dúbairt ádoimnán, "Iméig," arí ré, "agus abairi nír, "Gábao-ra caogao palm ag an am ro; agus atá palm 'ran gcaogao rin bainfeair nígé arí a éloinn, arí a uib agus feair a éomanma." Tháinig an cléiríeac go Finneaáta, agus ó'innir ré óó an rgeul rin. Ní éug Finneaáta ó'á aipe rin gur épiócnuié ré an éluice rin ó'imíit.

"Tarí ó'agallam ádoimnán," arí an cléiríeac.

"Ní maíao," arí Finneaáta, "go cpié an éluice ro."

"Ó'innir an cléiríeac [an fíeasraó] rin ó'ádoimnán.

"Iméig a nír," arí ádoimnán, "arí a amur, agus abairi nír go ngábao-ra caogao [palm] eile annro; agus atá palm ionnta éabairtíó gairíoe íaoíail óó."

'Do éuaró an cléiríeac agus ó'innir ré ó'Finneaáta, agus ní éug Finneaáta aipe óó nó gurí épiócnuiéao an éluice rin.

¹ Although not definitely stated in the text, it is implied that Mollings resuscitated Finneachta's son, Dongilla.

“Do mairt an cléiríeac in tpeap feacht me fíinneacáta.

“Ní maḡao,” ar fíinneacáta, “ḡo cnié an éluice ro.”

Tháinig an cléiríeac ḡo h-*Adóimnán*, agus v’innir rin vó.

“Ionnruiḡ é,” ar *Adóimnán*, “agus abair nír ḡo nḡabao-ra caoḡao [palm] an am ro, agus atá palm ionnta tóḡrar uad ceannraé an Choimídeas v’fáḡail.”

Do éuair an cléiríeac agus v’innir [ré] rin v’fíinneacáta.

Mar éuala fíinneacáta rin, vo éuir ré an púceall ḡo tpuic tinniríeac, agus táinig ré moime ḡur an áit a mairt *Adóimnán*.

“Cao éus vuit, a fíinneacáta,” ar *Adóimnán*, “nac tanacair leir an ḡceuo teacáiríe?”

“Ní annra,” ar fíinneacáta, “an nír vo baḡairíur oim, eadon, ḡan neac vem éloinn vo ḡabáil mḡe Eipeann, ná fearí mo cómanma, mairt liomra rin. An nír [eile] vo ḡeallair vām, eadon, ḡairve fáoḡail, eadupiom rin liom, ḡo veimín; óir vo ḡeall Molling neam vām. Ác an tpeap nír vo ḡeallair vām, eadon, ḡan ceannraé an Choimídeas v’fáḡail, níor fúlangar rin vo élor ḡan teac póo ḡut-ra.”

Ir vó [vo fíinneacáta] vo mḡne *Ḍia* rin, óir an nír vo ḡeall Molling vó ar mairteam na *Borama*, níor éeavuiḡ Sé v’*Adóimnán* a meallaó uime.

“An fíoir mairteam na *Borama* vuitre¹ ḡo *Ḍia* luain?” ar *Adóimnán*.

“Ir fíoir,” ar an mḡ.

“Do meallaó ve rin éú,” ar *Adóimnán*, “óir [ré] *Luain* lae bpaḡa vúbairí Molling. Muna téiríur éairíur anoirí

¹ *Duitse* would not be said now. *Leut* is the word that would be used in this case.

ní tiocfaid [tú tair] go briát."¹

Ba éalíro, immoill, iad. Adóimín agur Finneacht, ó do bí Finneacht 'n a miosóimín, agur Adóimín 'na foğluinte ós.

I' ann rin d'éirigh an Rí Éireann agur uairle éloinne Néill an deirce, agur clanna Cholman agur ríol deóla Slane, agur migneadar comairle a tsaob na bhopama agur an maiteim do migne Finneacht do Mholling. 'Sí an comairle do migneadar, clanna Néill agur Finneacht agur Adóimín agur rin Éireann, do leanmáin Molling. Agur i' ann bí Molling ag comairle tuáth ionaid muilinn a bfoimic.² Chonnairic ríad ('ré rin, Molling agur na saoine bí 'n a foair) cuca Finneacht go fearaid Éireann. O connairic Molling iad i' ann[rin] a súdair:

“A mo Chóimé cuimáchtai,
Do migne gac migh fó neam,
A migh le eolar gac migh
Co(nic ar cúl Finneacht!)”³

Sabair Molling poime tair an ád anonn, agur bainir a élog agur cuirir ríeín fó buaid laigean go mánis

¹ The literal meaning of this sentence seems to be, “If thou goest not over it (*i.e.*, against it now) thou shalt never go over it.”

² There does not seem to be any place of this name now known in Ireland, except one near Moat in Westmeath, now called Farnagh, but Mr. Stokes says it can hardly be the place referred to in the text.

³ The words in parentheses have been supplied by Mr. Stokes. The M.S. is quite illegible where they occur. Molling utters three *ranns* more in very obscure language, abusing Finneacht for his seeming desire to break his word regarding the remission of the Tribute. He says that fifty kings levied it from the time of Tuathal Teachtmhar to Finneacht; and a marginal entry in the “Book of Leinster” states that forty of the kings who levied the Tribute were of the race of Tuathal Teachtmhar, and ten of other descent; or as the M.S. has it, “XL rí do shil Tuathail ocus X rí aille.”

gac bó ófob a ófion agur a daingean. 'Do iugne [rluaḡ],
Leite Chuinn chó booba umpa. Ráinig roime Molling
riar go utí an áit a bfuil Chor Molling. 'Do fuiré ré
annhrin, agur uo iugne an rann :

“Suróeam runn fuiré n-ága, eiugeam le bágaib buaoa,
Sio b'é biar ar ghreir le láim, ní beiré a colann ró
chuana.

Mo mallact ar fhinneacta, agur mallact Rig Neime ;
'Dhompuig oim fhinneacta ; ní beiré aompuigte a fhine ;
A bhuigho Cille 'Dara, a meic Thail ó Chill Chuilinn,
Agur a Mheic Muiré, ir leat gac fuiré fuiréim.”

Ir iarrain a uodbairt Molling [go] reiciré a leat
cobair annro i uopiach-ra. 'Do foillrigheao ro uo Mhot-
airean,¹ uo bhí in oirheat Rig laigean. “Ir ahic,” ar
ré “uo Mholling an trách-ra, agur uá mbhao maht leir
an gCoimhé ba maht linne ceo uo cuhi áhra.”

Tugao an ceo áhra, agur sio tugao, ní feaoar a
éabairt ; agur uo fhaoilear a go bhachar a náimhé
iao. Gabhar uómpa go h-át laogairé, áit ann a
rugao lahrao loingreac.² Ba hann a uodbairt Mol-
ling, “Cia tá 'ran mbaile uo ann a gcluineam an
clog?”

Ir ann a uodbairt Colmnah, an cáilleac, mhir, “Mo
nuair a éleirhg, uar liom, ir uamhan uo cuhi trhi éile éú.
Ceall uarailé³ rin,” ar an cáilleac.

Uodbairt Molling, “Cá bhog beannhophac mhor uo,
éiomhro i gcuhl na ceathrao?”

“Ceall 'Dara rin,” ar an cáilleac

¹I cannot find out who he was. There is a Mothoren, or My-Toren mentioned in the Callendar of Oengus as belonging to Cairbre in County Kildare. He may have been the man mentioned in the text.

²“Chief King of Ireland, B.C., 517-37.

³New Killishee, a parish two miles from Naas, County Kildare.

[Tá níl builleoige déirdeanaíge an trácra angho
 vo cailleadó fao ó. Tá na línte leanar ar “Leabhar
 Iecain.” Tugtar angho; iao mar rghriobadó leir an
 Sáoí Stócr iao ‘ran *Revue Celtique*, aét inr an gcan-
 amuin látaraiḡ cuirtear iao.]

Do éuit, tma, fínneaáta mac Duncáda ian n-a mál-
 luḡadó ve Mholling ian maíteam na Bogaíma, i gcaé
 Spellaé Daulaíḡ,¹ le h-aeó mac Olutaiḡ mic Ailillá
 mic Aeóá Slane, agur le Congal mac Conaing mic
 Congaile mic Aeóá Slane.

¹Grellach Dollaidh, according to Mr. Stokes, is supposed to be a place,
 now called Girley, about two miles south of Kells, Co. Meath. The
 battle was fought in A.D. 619.

Fóirdeann na Bogaíma.

APPENDIX.

TUATHAL TEACHTMHAR AND THE ATHECHTHUATHA.—

The reign of Tuthal Teachtmhar was a most important epoch in Irish history. If the accounts we read of him in Irish history are to be believed, and they seem to rest on as solid foundation as most facts recorded in the ancient histories of other countries, he was by far the greatest man that figures in ancient Irish annals. He appears as the deliverer of his country from the worst form of anarchy by having suppressed the Athechthuatha, or, as they are more usually styled by writers of English, Attacotts. The rebellion of the Attacotts, and their having murdered most of the nobles at the feast of Magh-Bolg, now called Moybolgue, and situated in the County Cavan, are the leading events in the epoch under notice. Keating, however, calls the name of the place where the nobles were massacred, Magh Cru, and says it was in Connacht. All ancient writers of Irish history agree about the main facts of the rebellion of the Attacotts, which may be summarised by stating that they held supreme power in Ireland for over twenty years, under a chief king of their own choice, called Elim. His government does not seem to have given satisfaction. The Four Masters say (at 76 A.D.) “during the time Elim was in the sovereignty, Ireland was without corn, without milk, without fruit, without fish, without every other great good, from the time the Athechthuatha killed Fiacha Finnolaidh (father of Tuathal Teachtmhar) in the slaughter of Moy-bolg, till the time of Tuathal Teachtmhar.” Saying that the

crops failed in the time of an usurper, or a bad ruler—, was the usual Irish method of denoting that his government was unsatisfactory. Tuathal's mother escaped by some means from the massacre of Magh-Bolg, in which her husband, Fiacha the over-king, had been killed. She fled to Scotland, where she gave birth to Tuathal shortly after landing. When he grew up, he seems to have put himself in correspondence with his friends in Ireland. He soon gathered an army; landed in Ireland; met the usurper Elim, at Aichil, now Skreer, near Tara in Meath; defeated and killed him; and then commenced a series of campaigns all over Ireland untill the Attacotts were completely subdued. We will never be able to find out what caused the rebellion of the Attacotts, or whether they were different in race from the ruling classes. They could hardly have been, for there had not been any invasion of Ireland, at least there is none recorded, from the time the Milesians landed, until the time of Tuathal Teachtmhar, a period of 1694 years according to the Four Masters. We cannot conceive how the Milesians could have kept themselves distinct from the people who had occupied the country before them. Two races could hardly live side by side in one small country for so many hundred years without coalescing. The facts probably were that the nobles and land-owners oppressed those under them, and brought about a state of things something like what existed in France before the Revolution. Tuathal seems to have been to Ireland something like what the Bonapartes were to France. He saved it from anarchy, but ruined it by imposing the Tribute on Leinster. The Bonapartes may have saved France from anarchy as Tuathal saved Ireland, but they nearly

ruined it by their ambition and selfishness. Mr. Stokes translates *Athechthuatha* by "vassal tribes," and such they probably were.

THE BORAMHA OR TRIBUTE.—The following account of the Tribute is from the Book of Lecan; so far as I know it has never been previously translated. This passage will be found at page 594:

"Iar foshnaidm, tra, na Borama do Thuathal for Laighnib, oculus iarna tobach for Earc mac Echech Doimlen, do roindistair Tuathal ar tri i. i. a trian do rig Ulad a n-eraic a dalta, i. Fideri (*sic*), oculus a trian naile do rig Connacht a n-eraic a dalta, i., Darine; oculus do rad Tuathal naomad bo dia trian foden do rig Tuadh Muman, i. do Eochaid mac Daire; oculus trian na cotach aile da banrighain na Teamrach. Trian Ulad, immero, ro boi oc Eochaid mac Conrach tareis Fergusua Febail, i. oite in [i] Tuathail. Ba, immero, in trian sin oc Ulaib co haimsir Murigaich (*sic*) Thirich meic Fiacha Sraib-tine, oculus co h-aimsir Fergusua Foga meic Fraechair Forthren, condrochairta Fergus Foga i cath Achaid-Leithdeirg in Airgiallaib leis na Collaib, .i. Colla-dachrich, oculus Colla Uais, oculus Colla Meand; co tuc Muiridach Tirech trian Ulad do'n Borama do na Collaib do sochar, maille re ferann Oirgiall saor o Theamraid, co tuind tuaidi. Is amlaid, immero, ro tabaichea in Borama al Tuathal, i. tri fichit cet bo find, no derg, co laegaib a comdatha . . . Is in bliadain tanasti, immero, tri fichit cet leand, oculus ni gobtha and sin acht brat corera, oculus gorma, oculus uaine . . . Is in tres bliadain tri fichit cet torc, oculus ni gobtha and sin acht tuirc seacht mbliadan, oculus deich cet ngilla ndaer dia ngairi; oculus tri fichit cet molt trebliadnach, tiugolloch d'urgnom

thellaich Themrach. Is amlaid sin do tabaichea in Borama cacha bliadain oc Tuathal ocus oc cach rig 'n a diaid co ria Finnachta."

TRANSLATION.

"Now when Tuathal had fastened the Tribute on the Leinster folk, and after having levied it on Earc the son of Echach Doimlen, Tuathal apportioned it in three [parts], to wit; one third to the King of Ulster, as a fine for his fosterling, Fithir; and another third to the King of Connacht as a fine for his fosterling, Darine; and Tuathal gave ninety cows of his own third to the King of North Munster, namely, to Eochaidh the son of Daire, and a third of the other share to the Queen of Tara. The Ulster third, moreover, was for Eochaidh son of Conrach, after Fergus Fabal, [who had been killed in the first battle about the Tribute] to wit. the tutor [or foster father] of Tuathal. The Ulster folk got that third, until the time of Murigach Tireach,¹ son of Fiacha Sraibhtine, and to the time of Fergus Foga, son of Frachar Forthren, until Fergus Foga fell in the battle of Achad-Leith-Derg² in Airghialla by the Collas to wit, Colla-da-Crich, Colla Uais, and Coll Meann; so, that Muiridach Tireach gave the Ulster third of the Tribute to the Collas, as a favor, along with the land of Oirghiall free from [tribute] to Tara, as far as the wave of the north. It was thus, moreover, that the Tribute used to be enforced by Tuathal; three twenty hundreds

¹ Muireadhach Tireach (O'Donovan's orthography) was over-king from A.D. 331 to 350, according to the Four Masters.

² The battle of Achadh-leith-dheirg (the half-red-field) was fought in A.D. 331, by the three Collas, against the Ulstermen. Fergus Foga King of Ulster, fell in that battle. The palace of Emain Macha, now known as the Navan Ring, near Armagh, was burned after the battle, and never again rebuilt.

(6,000) of white cows, red eared, with calves of the same colour In the second year, three twenty hundreds of cloaks, and no cloak would be taken but purple, blue, and green ones In the third year, three twenty hundreds of pigs, and none would be taken but pigs of seven years old, and ten hundred of bond servants to attend them; and three twenty hundreds of three year old weathers, thick-wooled for the victuals of the hearth of Tara. It was thus the Tribute used to be levied by Tuathal, and by every king after him until the time of Finneachta.”

It would appear from this extract from the Book of Lecan, that the amount of Tribute mentioned in the Book of Leinster, was payable every third year, but that one third of it was levied every year. The Book of Lecan says nothing about the Tribute of copper cauldrons and silver chains, but makes the number of cows, sheep, pigs and cloaks, 18,000 of each kind for the three years; for 6,000 of each kind for one year would of course be 18000 of each kind for three years. Keating says that the Tribute was paid every second year. He mentions the silver, but says it was ounces, and not chains as stated in the Book of Leinster. It may have been that the Tribute in silver and cauldrons was commuted for an additional number of cows, calves, pigs, sheep and cloaks. To add to the uncertainty about how often the Tribute used to be paid, it is stated in one of the poems in the Book of Leinster, which is not given in this volume, that

“In seachmad bliadian ba bron, is ann berair in cain mor.”

“The seventh year there was sorrow, it was then the great tax was paid.”

This would lead us to think that the Tribute **was** paid only every seventh year; but the meaning of **the** line probably is that all arears had to be paid **every** seventh year, for in bad seasons it might not be possible to collect the Tribute every year. Taking every thing into account, there seems to be no reason to doubt **the** amount of the Tribute as stated in the "Book of Leinster," and that it was payable every third year. It was an enormous tax for such a small country as ancient Leinster to pay.

FITHIR IS DAIRINE, DA INGIN TUATHAIL TURAIG (See page 13).—This poem has not been translated either by Mr. Stokes or Mr. O'Grady in their versions of **the** "Boramha." As it is the first poem in the tract, and a very remarkable one, it appeared to me that **some** attempt ought to be made to translate it; and the following attempt has been made in fear and trembling, as the poem seems to be, and probably is, centuries **older** than the prose, and contains some rare words, especially *tuicthena*, the exact meaning of which I have **been** unable to find out. That it is a noun in the nominative plural seems certain. The poem is given underneath, *exactly* as it stands at page 295 A, of the *fac simile* of the "Book of Leinster, without any attempt at modernisation, except to punctuate and use capital letters:

Fithir is Dáirine daingin Tuathail turaig,
 Marb Fithir donáirine,* marb Dáirine dá cumaid.
 Ataidbli nahécóra, atberim ropadétla,
 Attromma natuicthena atabairt indáil néca.
 Doen lámnad ructhasom, da ingin Tuathail trétaig;
 Attréna natuicthena innúair aile lahécaib.

* This seems a mistake for "náire," shame; or might it be for "náirne," purity, modesty? See O'Reilly.

Fithithir * álaind immála ingen árdríg na Temra ;
 Robí atochmarc dingbála, in ben dorat rí Berba.
 Mádoorochair Dáirine ac ríg Lagen do línib,
 Atbiursa nímaígene ; isdimsa tic adígail.
 Marathuit mingenrad, rádím rib nirád clithi,
 Digéltar ar Lagnechaib, ar nalaechaib al-Lifi.

TRANSLATION.

Firhir and Dairine, two daughters of sorrowful Tuathal ;
 Fithir was killed by shame, Darine was killed by her
 [own] grief.

Awful are the wrongs ; I say it was bold ;
 Heavy are the motives(?) to put them in the meeting of
 death.

Of one birth were they born, the two daughters of
 Tuathal of herds.

Strong are the motives(?) [that brought them] another
 [time to their] deaths.

Fithir, beautiful among the daughters of the high-king
 of Tara ;

Her courtship was perfect, the woman that the king of
 the Barrow † took.

If Dairine has fallen by the King of Leinster of numbers,
 I take anger of mind ; from me comes her vengeance.

As my daughters have fallen, I say to you no hidden
 saying,

Let them be revenged on Leinstermen, on the warriors
 of the Liffey.

THE KILLING OF THE 3,030 MAIDENS AT TARA—(See
 page 19)—is the most awful thing mentioned in Irish

* This seems a mistake for "Fithir."

† A poetic name for the King of Leinster. The habit, especially in
 poetry, of styling rulers kings of some remarkable geographical features
 of their province, was common in ancient times ; and the Barrow is the
 most remarkable river in Leinster. In the "Circuit of Ireland"
 Muirceartach Mac Neill is called "King of the bright Loch Foyle."

history. It is, however more than probable that it ~~was~~ not in reality so bad as it appears. There seems to have been some great pagan festival held at Tara in the year 241, A.D., at which only women seem to have assisted. Dunlang, King of Leinster, goaded probably to madness by the misery the Tribute had brought on his kingdom, made a raid on Tara when he knew there were few if any men in it to defend it, and burned it to the ground. He may not have intended to kill the women, but wanted to burn Tara. The girls probably and naturally, may have rushed to the shelter of the great banquetting house, an immense building as its track still testifies, that would hold them all. It was a wooden building with a thatched roof. Once such a building caught fire, when full of people, even friends instead of foes outside, could hardly save them. Two thousand women were burned in a church in Santiago, Chili, in 1864, and the thousands that rushed to their rescue, were able to save only very few of them. Unfortunately, we have no details whatever of how the catastrophe at Tara occurred. That it did occur, there cannot be any doubt whatever, for it is mentioned in books written in different parts of Ireland, and by men living many centuries apart. The exact number of the victims is given in all the accounts of the catastrophe with unvarying figures, namely, thirty royal maidens, each with a hundred female attendants. It is pretty certain that there were no Leinster girls among them. But the Leinstermen paid dearly for their cruelty, for the then reigning over-king, Cormac Mac Airt, punished them as they deserved. The Four Masters say under the year 241, A.D., that "twelve princes of the Leinstermen did Cormac put to death together, in revenge for

that killing, together with the exaction of the Boramha, (or Tribute) with an increase after Tuathal." It is more than probable that the Leinster Tribute would have been remitted long before the time of Finnachta in the seventh century, had it not been for the awful deed committed at Tara in the year 241. That deed seems to have roused the anger of the other provinces to such a degree that centuries of hatred and bloodshed followed it.

THREE THOUSAND SIX HUNDRED OXEN.—See page 29. How Brandubh was able to bring so many oxen together in a short time, is very curious and suggestive. We can hardly disbelieve the fact that is stated. The whole account of the Leinster Tribute is history and not legend. It has the appearance of being a plain, unvarnished narrative of facts. We must not allow the statement that Finn uttered prophecies about the advent of Christianity to prejudice us against this tract on the Boramha, or Tribute. The time when it was written was a time when supernatural things were believed in to an extent that can hardly be credited at present. The venerable Bede is looked on as one of the most truth-telling and reliable of annalists; yet he records miracles performed by saints, that many now think unworthy of credence. Modern research, and closer investigation of Irish annals and history are every day proving their general truthfulness. The account of the Tribute in the Book of Leinster was evidently written by a native of that province. If he wanted only to glorify the deeds of his fellow-countrymen, he would have made the number of men who were smuggled in hampers on the backs of oxen into the

midst of the army of the chief King, as few as possible ; for in a battle gained.

“ The fewer men the greater share of honour.”

There is, then, every reason to believe that Brandubh did have the number of oxen stated. The oxen must have been trained ones ; they must have been cattle used for agricultural work, such as plowing and carting. Such a number of broken oxen could not be found at present in Leinster or in all Ireland. The enormous number of trained oxen that Brandubh was able to collect in probably not more than a week, is one of the many proofs of the dense population and great wealth of Ireland in ancient times. We have, however, a class of writers among us who seem to delight in trying to prove that ancient Ireland was a howling wilderness. These people are for the most part, utterly unequipped to write about Irish history or antiquities. Hardly one of them knows anything about the language of the country about which they attempt to write. What would be said of a person who would write about Greek or Roman antiquities and history, and who knew nothing of the languages of Greece or of Rome ? Such a one would be less to be laughed at than the pretended Irish historian or archæologist who did not know Irish for almost the whole of Greek and Latin ancient literature has been translated into some modern language, while the greater part of ancient Irish literature remains still untranslated. The following is some of the stuff that such people write about ancient Ireland : “ Let us look back a thousand years and picture Ireland as it then was No green hedge rows, no broad roads, no shady lanes Only here and

there were patches of cultivation, around wicker cabins. . . . Scenery which resembled the western wilds of America."* If there is a country in the world, about which collateral proofs of its dense population and great wealth in ancient times exist in abundance, it is Ireland. It is almost impossible to find a spot of sound land, that is, neither marsh nor bog, in any part of the country, no matter how far up a hill, in which marks of former cultivation are not visible; and marks of cultivation will last in pasture or meadow land almost for ever. Mount Pelier Hill in the County Dublin, is 1,250 feet above the sea, but it contains marks of former cultivation; the Hill of Allen in the County Kildare, is nearly 600 feet high, with a stoney, barren soil on the top, but the marks of former cultivation are plainly visible on it. The number of place-names formed on words meaning human habitations, such as *baile*, *dun*, *lios*, *rath*, and *cill*, are said to be more numerous in Ireland, in proportion to its area, than in any other European country. The quantity of gold ornaments that still exist, and that have been found in Ireland, is over *twenty-five times* more than what have been found in the whole of Great Britain. See "Revue Celtique," page 76, for 1900. It is said in Irish annals that a deputation of chiefs waited on an Irish saint some time about the seventh century, that he might pray for a pestilence to thin the population, as there were only a ridge of bog, a ridge of wood, and a ridge of upland for each person in Ireland. We do not know what quantity of land were in these ridges, but it was probably very small. Mast meal, that is, meal made from beech and hazel nuts, and probably from acorns, was sold in the markets of ancient Ireland. Scarcity of

* "Review of Irish History," by J. P. Gannon.

food, the consequence of a dense population, could only have brought about the use of such meal. We are told in the "Brehon Laws" that the only food of foster-children was stirabout, "Leite doib uile," stirabout to them all, are the words used. We cannot conceive of young people being fed altogether on grain products in a country in which grain was not grown in abundance. As to roads in ancient Ireland, did the writer of the book quoted ever hear of the five great roads that led from Tara to the extremities of the Island, the Slighe Mór, the Slighe Dala, the Slighe Asail, the Slighe Cualann, and the Slighe Midluachra? Unequipped writers on Irish history and archæology should not get a hearing. Let them learn Irish before they scribble any more about these things. It is a humiliating thing for a descendant of the Anglo-French invaders of Ireland to have to admit that their coming into it was the greatest misfortune that ever befel it. The Danish invasion was the first blow that ancient Irish civilisation received; but the Anglo-French invasion gave it a *coup de grace*. For five hundred years after Strongbow landed, Ireland steadily retroceded, until at last it reached a condition bordering on absolute barbarism. Population, literature, art, every thing declined. An ancient civilization was dislocated, and nothing but violence, race-hatred, confusion, and misery put in its place.

It would seem that Brandubh must have intimated to the chief King that he would submit to him, and compensate him in some way for the killing of his son, Cumascach. Unless something of the kind had occurred before provisions were accepted from the Leinstermen, it is inconceivable why provisions would be accepted from them, and why such a numerous body of the

enemy would be allowed into the camp of the chief King. Brandubh seems to have been guilty of something very like treachery; but we must only suppose that "all is fair in wartime."

ADOMNAN HEARD THAT STORY THE REMISSION OF THE TRIBUTE. (Page 46.)—The opposition of Adomnan or Adomnan (as the word is spelled all through the tract) to the remission of the Tribute was very natural; for the Leinstermen, by the burning or slaughter, or however the catastrophe occurred, of the women at Tara, put the whole of Ireland against the Province of Leinster. There can hardly be a doubt that after the act of the Leinstermen at Tara, the Tribute was imposed in perpetuity.

The following poem from the tract on the Boramha, at page 295, of the "Book of Leinster" has not yet been translated. It is a remarkable poem, and it states plainly that the Tribute was paid, or at least intended to be paid every, year, "cach bliadain."

Tuathal Techtmar techta in talman, tictis co Tuathal dia thaig;

Deich cé do chathaib ro chuibsíg, cóic achaid Uisnig ro air.

Is é Tuathal tall a cinnu de na cóicedaib cen chleith,

Is é do ringne fhlesc láma tinne dána tána eich.

Dá ingin ag Tuathal Techtmar, cumma cen co ructáis lib;

Siniu a meicc nata méra, giliu nát néla do nim.

Fithir is Dáirine dondgel, inniasat dúib immar bias;

Dá ingin ac Tuathal Techtmar, ba h-olc duachad debtha in días.

Fithir fúair tochmarc i Temraig, tennáil tigi Rossa Ruaid;

Echu mac Echach a h-Ailind, ba trebthach a ainim duál.

Alaínd in ben, ben meic Eachach, ingen Tuathail taulcha glaiss,

Cu ru briss a céile a connáil far sub slébe Collain-cais;

Gébid sium remi cu Temraig taebgel, trusten nir ba thúr;

Anaidsi thess ar Maig Mugna, budiu namesse cumra a cúl.
O ro siacht in fer sain Temraig, tilach i toimled mid
Medb,

Innisid a mnái do moch éc ; ro bóí for droch shét co derb.
Rósfrecair fír flaith fer funid, atrubairt [ris] i ráith móir,
Rotfia Dárine ní daidbir, cu lámire d'fhalgib óir.

Tug leis a mnái co Mastin maéthnaediu Temra Dathi ;
Fuair si déic a siair i slánte ; do chriaid fhir na báirce hí.
Ropolc lé sárgud a sethar, im a céile ní ro cheil ;
Atbail noedenán de náire, cóegerán oc Slane sein.

Mar atbath Dárine donngel do décsin ar Fithir find,
Is dia cumaid is marb Fithir, uch ro po rithir in raind !
Nostic in sruth sain ria Samain, sruth mná Nechtain
cussin neim,

Ro bóe longphort accu in Almain cu taite samraid
iarsain.

Sirset in cóiced im Charman, ó Charmun co Commur-cas,
Ní hénairt immar do ringned, ruc héraic a ingen as.

Adbol in neraic ra hárim, innises fear brec nach beo,—

Tri coicait cét bó cach bliadain, bagarit lán liamna leo,

Tri coicait cét slabrad nargait, álaínd ro thatnítis tall,

Is adbal ocus ní saebgo, slabrad cach oen bó ann.

Tri coicait cét mucc no méttais im mór chailtib imbít luin,

Tri coicait cét moltrad mongach, nucun ole in chongab
chruid ;

Tri coicait cét lendbratt Liffi lígda, lettáis dar a lár,

Tri coicait cét nanart nimda, condath nadarc mirrda
mán ;

Trí coicait cét core n-uma i mberbthea mid Maige-móein,

Molt ris mbenad ucht ar aile, ba hé lucht in choire cóeim ;

Coire uma dib i Temraig, dá muicc déc ann síis ma sech,

In dá muicc déc nucú dírad, issed ro línad a leth.

Cert co lín na muc sain daigib, issed no stailled aice thall ;

Is de sin ba lán in caire, do curthea ár aige and.

O ré Thuathail dóib cá tobach, co ré F'innachta na forc,

Da fhichet ríg do chlaínd Tuathail rosben a bruachaib
Brig-molt.

VOCABULARY

IN WHICH ALL BUT THE MOST COMMONLY-KNOWN WORDS
ARE GIVEN.

ABBREVIATIONS—*Adj.*, adjective; *adv.*, adverb; *conj.*, conjunction;
n., noun; *ptcpl.*, participle; *prep.*, preposition; *pron.*, pronoun.

Δ, poss. *pron.*, his, hers, their.
Δ, *prep.* from.
Δὸναδ, *v.* was kindled.
ἀδυναίγε, *ptcpl.* adored.
αἶλ, *n.* a flesh fork.
ἀγ or ἄγ, *n.* a deer, or calf?
ἄγα, *adj.*, warlike.
ἀγαλλᾶν, *n.* talking, conversing.
ἀρόβλι, *adj.*, great, vast.
ἀλλίβ, *n.* dat. plu. of ἀλλ a cliff.
αἵγνη, *n.* mind, temper; gen. of αἵγνη (?)
ἀίρε, *n.* a straight, a difficulty.
ἀίρεννεαδ, *n.* an overseer.
ἀίριγε, *n.* choice provisions.
ἀίρεαμ, *v.* let us wait.
ἀίρνη, *n.* sloes.
ἀίρε ἦν, for that.
ἀίρζε, *n.* a boon.
ἀίρεοζαδ, *n.* revival.
ἀίρ, *v.* wait, stay.
αἶν, *adj.* gen. of ἄν, splendid, noble.
ἀίρμαα, *adj.* wild, untamed.
ἀν, *pron.* that which (obsolete).
ἀίρμαρῶμεαδ, *v.* was refastened.
ἀίτε, *prep.* after.
αἶρνη, *n.* acquaintance.
αἶγεν, ἔο ἡλγεν, *adv.* pleasantly.
ἀλτ, *n.* a joint.
ἀν (an expletive), indeed, even so, verily.
ἀνλᾶδ, *adv.* thus.
ἀννυρ, *adv.* warlike.
ἀμυρ, *n.* a visit, an attack.
ἀνακαλ, *n.* quarter, mercy.
ἀνφανν, *adj.* weak, worn out.
ἀννρα, *adj.*, hard, difficult; *nf* ἀννρα, not difficult.
ἀρα, *n.* a charioteer.
ἀρ, *n.* slaughter.

D

ἀρμ-ῥᾶρῶε, *n.* weapon-spoil, combat.
ἀρ, *n.* a habitation.
ἀτ, *v.* they are (obsolete).
ἀτβεῖρμ, *v.* I say; do.
ἀτβιρρα, *v.* I take (?) do.
ἀτβιρρα, *v.* I see; do.
ἀτβιρρα, *n.* a repeated request.
ἀτβᾶττ, *n.* a rising (obsolete).
β
βαγα, *adj.* valour.
βᾶγαῖρ, *v.* thou didst threaten.
βαῖγε, *n.* a battle, or combat; *βάγα*; combats.
βαίρε, *n.* a stronghold.
βαίλλ, *n.* members.
βαλλ, *n.* a member, a spot; *αἶ* an mball, on the spot.
βανα, *n.* a bond; *banna*, idem.
βαρα, *n.* a barrow.
βεαννῶρρατ, *adj.* pinnacle-roofed.
βεαρβαδ, *v.* were boiled.
βεαρρα, *n.* a gap.
βιλ, *adj.* good.
βοτταναρ, *n.* poverty.
βορβαίριγε, *n.* nom. plu. of βορβαρ, a barbarian, a champion.
βορραμα, *n.* a tribute.
βορβοάλατ, *adj.* of fierce muster; said of Brandubh.
βοτταῖβ, *n.* dat. plu. of βοτ, a tent or hut.
βοτῖγε, *n.* a cow-house, or hut.
βοτῖγοῖβ, *n.* captives; dat. plu.
βῖρατ, *v.* to spy.
βρεατταῖβ, *n.* Britain, or Wales; dat. plu.
βῖρ, *v.* broke, defeated.
βῖρεαδ, *n.* a defeat, a breaking.
βῖρ, *n.* a quern.
βῖρ, *n.* a house, a habitation.

bpuac, *n.* border, or brink.
 bpuinne, *n.* a bosom; gen. sing. of bpuinn.
 bpuirgar, *n.* noise made by the march of an army.
 buairt, *n.* victory.
 buairtead, *v.* was won; cf. "Do buairtead leat luimneac." Lament for Sarsfield.
 buairgeaib, *n.* spangles for cows; dat. plu.
 builg, *n.* sacks.
 buinne-oileann, *n.* a flood stream.
 bhuir, *v.* that will be; relative future.

C

Cairt, *adj.* chaste.
 Caim, *n.* tax, tribute.
 Cairnte, *n.* a satirist.
 Cairve, *n.* respite.
 Cairve, *n.* friends.
 Caim, *n.* gen. sing. of caim, a tax.
 Canad, *v.* was played or sung.
 Canoin, *n.* a canon or rule.
 Caois, *n.* fifty.
 Carbad, *n.* a chariot.
 Cé, *n.* earth, clay; an bit cé, on the earthly world.
 Ceta, *n.* worship, worshipful (?)
 Ceta, *n.* battles, nom. plu. of cat.
 Cheana, however, already.
 Ceannraic, *n.* clemency, mercy.
 Ceap, *n.* a block of wood.
 Ceapna, *n.* a corner.
 Ceilg, *n.* dative of cealg, deceit, treachery.
 Ciam, *adv.* far distant, long since.
 Ciap, *adj.* black.
 Ciopa, *n.* gen. sing. of ciop, rent.
 Claimh, *n.* gen. sing. of claimh, a leper.
 Claoirtead, *v.* were defeated.
 Cléir, *n.* a retinue, dat.; cliap, nom.
 Cliaib, *n.* dat. plu. of cliaib, a hamper.
 Clí, *n.* the body.
 Cliaimh, *n.* a son-in-law; relationship by marriage.
 Cliti, *ptlepl.* concealed (obsolete).
 Cluice, *n.* a game.
 Coad, *n.* a covenant.

Coethna, *n.* contract, bargain.
 Comhlann, *n.* combat.
 Cochal, *n.* a hood.
 Coróib, *n.* milk pails (?) dat. plu.
 Comthe, *n.* the Godhead; Comthead, gen.
 Connith, *n.* one billeted.
 Connthead, *n.* a billeting.
 Coipe, *n.* a cauldron.
 Coipeonadair, *v.* conditional plu. of cornaim, I defend.
 Combagad, *adj.* equally warlike.
 Comhail, *n.* a meeting, a convention.
 Cnaoi, *n.* nuts.
 Chneadairg, *adj.* wounded.
 Conn, *n.* sense (?)
 Comhlion, *adj.* equal in number.
 Chomail, *v.* past tense of comailim, I promise, I fulfil.
 Comhann, *n.* distribution.
 Comhmadair, *n.* congratulation, joy.
 Connair, *n.* a road, a way.
 Corpad, } *n.* slaughter, defeat,
 Corgar, } *n.* an old dat. of corpad, piety.
 Coráim, *v.* I torture, or oppress.
 Crannóg, *n.* a goblet.
 Crann-croire, *n.* a crutch.
 Creumha, *n.* bronze.
 Cró, *n.* a hedge, a fold; cró boóba, a warlike fold.
 Cuibpuinn, *n.* a ration, a portion.
 Cuigro, *n.* gen. sing. of cuigead, a province; now generally cuige.
 Cutha, *n.* grief.
 Cuthair, *n.* old dat. of cuthaib, grief.
 Cun, *n.* gen. plu. of cá, a dog, a hound; cuana, dogs.
 Cupair, *n.* gen. sing. of cupad, a hero.
 Cuplaidg, *n.* dat. plu. of cuplad (?) a handle (?)
 O
 Oadad, *n.* a vat, a tub.
 Oail, *n.* a meeting, a decree, &c.
 Oaingean, *n.* a fastness.

Oál, *n.* an assembly.
 Oála, *prep.* as to, as far.
 Oámpaó, *n.* oxen ; oámpuib dat. plu.
 Oána, *n.* gen. of oán, a poem.
 Oáno, *ono*, moreover, however, now.
 Oapatac, *adj.* frantic, bold.
 Oealb, *n.* shape, form.
 Oeabair, *n.* a fight.
 Oeircapc or oeircapc, *n.* south part ; oeircpc, *gen.*
 Oeact, *n.* divinity.
 Oeapbcomaltair, *foster brothers.*
 Oeapcain, *n.* berries.
 Oeilugad, *verbal n.* separating, departing.
 Oeicneamap, *n.* ten persons.
 Oéine, *n.* swiftness, ardour.
 Oén, *v.* an old future of oeunaim, I do, I make.
 Oécla, *adj.* bold.
 Oíada, *adj.* divine, holy.
 Oían-airpge, *n.* swift-repentance.
 Oíamap, *adj.* secret.
 Oívean, *n.* shelter.
 Oímiad, *n.* dishonour.
 Oín, *adv.* well, however.
 Oíngbála, *adj.* proper, perfect.
 Oíogail, *n.* revenge.
 Oíogailpeap, *v.* will be revenged.
 Oíogalt, *v.* to avenge.
 Oíon, *n.* shelter.
 Oíubraic, *v.* shot, cast ; past tense.
 Oócparde, *adj.* grievous.
 Oofualaing, *adj.* intolerable.
 Oomeanma, *n.* faint-heartedness.
 Oopraib, *n.* dat. plu. of oopra, a handle.
 Oualgar, *n.* wages.
 Ouan, *n.* a poem.
 Oúil, *n.* the elements.
 Oúl, *n.* an element.
 Oúin, *n.* gen. sing. of oún, a fort.
 e
 Eac, *n.* a steed.
 Eaco, *n.* an act, a deed.
 Eaoána, *adj.* timid.
 Eagcomhneasra, *n.* weakness.
 Eaghnasca, *n.* requiem.
 Eadon, *adv.* to wit, namely.

ealta, *n.* flocks.
 Earbailib, *n.* dat. plu. of earball, a tail ; better earballaib.
 Eigean, *n.* need, force, violence.
 Eíneac, *n.* honour, bounty, &c.
 Eíric, *n.* a fine.
 Eucóa, *n.* deeds, acts.
 Eug, or éag, death.
 Eug, *v.* past tense of eugaim, I die.
 Eulogad, *n.* eloping, running away.

f

Fá, *n.* cause, or reason.
 Fáitce, *n.* a green, a pasture.
 Fanaic, *n.* a place in Donegal ; used in the text to designate the men from the northern part of Ireland.
 Fappad, *n.* nearness, company.
 Feact, *n.* time, place, &c. ; feaco, idem.
 Feadaib, *n.* dat. plu. of fiód, a wood.
 Fearapap, *v.* past tense 3rd plural of fearpaim, I fight, &c.
 Fiad, *n.* raven.
 Fiocóa, *adj.* fierce.
 Fió, *n.* wood, same as fiód.
 Fióceall, *n.* chess-board, chess.
 Fíne, *n.* tribe, family.
 Fíinne comhlamn, *n.* "truth of combat."
 Fó, *prep.* under ; fá, fé, faoi, idem ; sometimes answering to the termination *ly* in English ; fó tuairg, northerly.
 Foglunnt, *n.* a student.
 Fopaipe, *n.* watching.
 Fhopcan, *v.* past tense of fopcanaim, or fopcánaim, I teach.
 Fopclró, *adv.* noble.
 Foirnéigne, *n.* gen. of foirnéigean, necessity, violence.
 Fopad, *n.* a truce.
 Fneapabpaó, *n.* opposition.
 Fneapóail, *n.* attendance.
 Fulocct, *n.* a collop (?)
 5
 Shab, *v.* took, seized ; infin. gabáil.
 Saírib, *n.* dat. plu. of sai, a lance.
 Sibir, *n.* a socket, a glen.

ῥιόλλα, *n.* a servant.

ῥιόνν, *n.* a deed.

ῥο nice, or ῥο nice ῥο, *adv.* up to this; up to the present.

ῥαριόβ, *n.* dat. plu. of ῥαριό, or ῥραῖς, a stud of horses.

ῥραεόδ, *n.* horses; ῥραεό, a horse.

ῥρεῖν, *n.* profit; a grip, a hold.

ῥρεῖρ, *n.* an attack.

ῥρινν, *adj.* lovely, pleasant.

ῥυδα, *n.* lamentation.

1

1αδοαῖν *v.* past tense plu., they did shut.

1αίε, *n.* plu. of 1αέ, a salmon.

1αῖ, *prep.* after; also the west.

1αῖραῖς, *v.* asks; usually called the historic present.

1αῖταν, *adv.* afterwards; sometimes 1αῖτταν.

1αῖν, *adv.* after.

1αῖν, *adv.* at all.

1αῖντα, *n.* many flocks.

1αῖντα, *prep.* among; along with.

1αῖντα, *v.* to play a game.

1αῖντα, *n.* care, diligence.

1αῖντα, *conj.* but, moreover; also 1αῖντα, 1αῖντα.

1αῖντα, *v.* ravaging, spoiling; 1αῖντα, idem.

1αῖντα, *n.* dat. of 1αῖντα, a daughter.

1αῖντα, *n.* daughters.

1αῖντα, *n.* sadness.

1αῖντα, *v.* relative present of 1αῖντα, I offer, I sacrifice.

1αῖντα, *v.* turns, waves (?)

1αῖντα, *n.* a place, a locality.

1

1αῖντα, nativity, parturition.

1αῖντα, *n.* warriors; dat. plu. of 1αῖ.

1αῖ, *n.* a warrior, a layman.

1αῖς, *n.* calves; plu. of 1αῖ.

1αῖ, *n.* a lay, a poem.

1αῖ, *n.* midst; also ground, floor.

1αῖντα, *n.* new milk.

1αῖντα, *n.* dat. plu. of 1αῖ, a plain, a slope.

1αῖ, *n.* advantage, profit.

1αῖντα, *n.* a full muster.

1αῖ, *n.* a cow.

1αῖ, *v.* imper. spring, jump.

1αῖ, *n.* dat. plu. of 1αῖ (now 1αῖ), a number.

1αῖ, *n.* a leper.

1αῖ, *n.* gen. sing. of 1αῖ, lunch, provisions.

1αῖ, *n.* a camp.

1αῖ, *v.* past tense of 1αῖ, I burn.

1αῖ, *v.* to burn; was burned.

1αῖ, *v.* noun. hovering, floating.

1αῖ, *n.* defensive armour.

1αῖ, *n.* (?)

m

macaon, *n.* gen. sing. of macaon, a young person; macaon and macaon, nom. plu.

macaon, *n.* a wolf.

macaon, *n.* defeat.

macaon, *n.* young men, boys.

macaon, *n.* gen. of macaon, a chief.

macaon, *n.* nobles.

macaon, *n.* forgiveness.

macaon, *n.* an omen, a cause.

macaon, *n.* dat. plu. of macaon, beef.

macaon, *n.* gen. sing. of macaon, macaon.

macaon, *n.* treachery.

macaon, *n.* deceiving.

macaon, *n.* gen. sing. of macaon, a son usually macaon.

macaon, *n.* plu. of macaon, standard.

macaon, *adj.* clear, pure (?)

macaon, *n.* dat. plu. of macaon, honour, respect.

macaon, *n.* morsels, titbits.

macaon, *n.* gen. sing. of macaon, a slave.

macaon, *n.* bogberries.

macaon, *adj.* many, great.

macaon, *v.* was revealed.

macaon, *n.* confidence,

n

naic, *n.* a serpent.

naic, *n.* dat. plu. of naic, a chain, a collar.

naic, *n.* undecaying.

naic, *n.* a church, glebe lands.

naic, *n.* dat. of naic, poison.

naic, I [am] not; compound of naic and mé; it also means "not to"

me;" *mm* *vil*, not dear to me.

O

Oroe, *n.* a teacher, a foster father.

Orðeað, *n.* a violent death.

Orþeact, *n.* an assembly, a following.

Orþonrð, *adj.* (?) an ordained, or appointed person (?) *cf.* *orþonige*, "Passions and Homilies," page 159, 4250.

P

Pupall, *n.* a tent; *dat.* of *pupall* or *pupal*.

Pupla, *n.* *gen.* of *pupall* or *pupal*.

R

Ráðim, *ráðim*, *v.* I say.

Ráimig, *v.* *past tense*, reached.

Ráiteap, *v.* is said.

Rángaðap, *v.* they reached.

Rat, *n.* pledge, security.

Ratáðap na noul, *n.* guarantee of nature, of the elements.

Re, *prep.* to; now supplanted by *le*.

Réana, *n.* a defeat (?) *reana*, a sale. O'Reilly's Dictionary.

Reb (?) *perhaps* *peað*, a choice.

Reicrð, *v.* will sell.

Ricrðe a leap, would be needful.

Riðir, *v.* reach, arrive; *ðo riðir*, until thou reachest.

Riðna or riðna, *n.* *gen.* of *riðain*, a queen.

Rið-burðin, *n.* *dat.* of *rið-burðe*, a noble hostelry.

Riðe, *n.* sovereignty; also a combat.

Riððornna, *n.* royal heir, or crown prince.

Rir, *prep.* to him; now *leir*.

Riu, *prep.* to them; now *leo*.

Ró, *adj.* great; a *ró-leiðmíð*, O great Leinstermen!

Ro, *verbal particle*; now generally *oo*.

Roðap, *v.* fell, killed (obsolete).

Ruamop, *n.* a spade.

Rugað, *v.* was sent; also was born.

Rur, *n.* a wood, a promontory; may be an old dative of *por*.

S

Saill, *n.* bacon.

Saill bputc, *n.* badger bacon.

Saop-ðuap, *n.* a free visit.

Sáitige, *adj.* satisfactory.

Semrðe, *adj.* floating.

Scrapul, *n.* a scruple in weight.

Sgeoin, *n.* dread, fear.

Sgiat, *n.* a shield.

Sguir, *n.* *gen.* of *rgor*, a stud of horses.

Seirruð, *n.* *dat.* of *reirpeað*, a team of six oxen.

Sine, *adj.* elder, eldest.

Sinreap, *n.* ancestors.

Sior baða, *adj.* lastingly valorous.

Siol, *n.* posterity, seed.

Sit, *n.* peace; also *riððám*; *riðt*, *idem*.

Site, *n.* *gen.* of *rit*.

Sloinneað, act of naming.

Smeupa, *n.* berries.

Snaið, *v.* creep, crawl.

Soðarðe, *n.* a host, a multitude.

Sorap, *n.* the younger.

Spneðape, *n.* a sprinkler (?)

Spann, *n.* snorting.

Sneðnaið, *adj.* filmy, flowing.

Spólað, *adj.* silken.

Stæc, *n.* a steak.

Sðoraið, *n.* *dat. plu.* of *rgor*, a stud of horses.

Sðanpað, *n.* fright.

Suba, *n.* a berry of some kind.

Sunn, *adv.* here.

T

Taiðingpeað, } *v. past pass.* was fore-
Taiðingpeað, } told.

Tan, *n.* time; an *tan rin*, then.

Taorpeað, *n.* a chief.

Taop, *n.* dough.

Tána, *n.* plunders, spoils.

Tonað, } *n.* a washing (?)

Tanað, }

Thapcan, *v. past tense*, foretold.

Teannað, *n.* straining, urging.

Teactaiðrðe, *n.* messengers.

Teaðlað, *n.* a household.

Teapargain, *n.* deliverance.

Teapmann, *v.* present tense of *teapnam*, I escape.

Tiað, *n.* a bag.

Tioðnacal, *n.* a gift, an offering.

tionól, a gathering, a marshalling.	tulač, n. a hill, or hillock.
toðac, v. levying, seizing.	tumčap, v. <i>imper. pass.</i> let be dipped or planted.
točmapc, n. courtship.	ti
topcbálač, adj. uplifting.	tiap, <i>prep.</i> above, over.
topcaib, n. dat. plu. of topc, a hog, a boar.	tiacá, adj. single.
tpá, adv. indeed, however.	tičt, n. a breast.
tpačt, n. a strand.	tičtne, n. a pillar, a post.
tpač, n. time, season.	tičinn, n. a corner, an elbow.
tpéavaič, adj. abounding in herds.	tičb, n. dat. plu. of O or tič, male descendants.
tpiočao, n. thirty; tpiočao, idem.	tim, tim, <i>prep.</i> about.
tpomilač, n. main or most part.	tičan, n. fear.
tuaičpcačt, n. northern part.	tipčup, n. a cast; tipčup 10mpoill, a random shot.
tuicčena, n. causes, motives (?)	
tuige, n. straw, thatch.	
tuile, n. a flood, a deluge.	

:o:

INDEX OF PERSONS MENTIONED IN THE TRACT.

Adamnan, a celebrated saint, abbot of Iona, died A.D. 704.¹

Aedáin; the only cleric named Aedán or Aedhán mentioned by the Four Masters, or by Aengus, who could have been contemporary with Brandubh, is Bishop Aedhan, who founded a monastery in England, A.D. 627. Ware, however, mentions a Bishop Aiden of Glendaloch, who lived in the latter part of the sixth century. This latter is the Aedáin of our text.

Aedh Uairidnach, overking from A.D. 601 to 607.

Ailill, or Oilill Molt, chief king, A.D. 459 to 478.

Aodh Mac Ainmirech, chief king, A.D. 568 to 594.

Art, chief king, A.D. 166 to 186.

Blaithmac and Diarmaid, joint overkings; both died A.D. 664.

Bran Ardceann was probably the king of Leinster who died A.D. 690.

Brandubh, King of Leinster, killed A.D. 601.

Braon—Not mentioned by F. M.

Breasal Bealach, King of Leinster, died A.D. 435. He cannot be the

Breasal of the text, who lived in the third century

Ceallach Maol, not mentioned by the Four Masters.

Ceannfaeladh, chief king from A.D. 670 to 673.

Cellach and Conall, joint over-kings from A.D. 657 to 664.

Cineul Eoghain agus Connaill, the men of Tyrone and Donegal.

Coirpre, or Cairbre, Lipheachair, chief king, A.D. 268 to 284.

Colman Rimid, joint over-king from A.D. 595 to 600.

Colum Cille, died, A.D. 592.

Conaire, chief king, A.D. 158 to 165.

- Conn mac Fedhlimidh, chief king, A.D. 123 to 157.
 Cormac mac Airt, chief king, A.D. 227 to 266.
 Criomthan, son of Enna Cendsellach, king of Leinster.
 Cumasach, son of Aodh mac Ainmerech, chief king.
 Dairine, daughter of Tuathal Teachtmhar.
 Diarmait mac Cerbaill, chief king, A.D. 539 to 558.
 Domlen, son of Eachach, King of Leinster, circa, A.D. 56.
 Domhnall, son of Aedh mac Airmenech, chief king, A.D. 624 to 639.
 Dubh Duin, not mentioned by the Four Masters.
 Dunlang mac Enna Niad, king of Leinster about the middle of the third century. There were many Dunlangs, kings of Leinster.
 Elim, an Attacott, chief king from A.D. 56 to 76.
 Eochaidh Muighmhedhoin, chief King, A.D. 358 to 365.
 Eochaidh mac Enna Cendsellach (?)
 Eocho mac Daire, King of North Munster, &c. Dates of reigns of provincial and territorial kings are so seldom mentioned in annals that few of them will be given here.
 Enna, the only Enna, King of Leinster, mentioned in the list of kings in the Book of Leinster, is Enna Cendsellach.
 Eochu mac Eachach Domlen is supposed to be the Eochaidh Aincheann, King of Leinster, named by the Four Masters, A.D. 56.
 Feradach Finn Feachtnach, chief king, A.D. 15 to A.D. 36.
 Fergus Dubhdata *or* Duibdeadach, chief king, A.D. 226, for one year only.
 Fergus Feabhail, king of Ulster, circa A.D. 100.
 Feidhlimidh Rechtaidh, *or* Rechtmhar, chief king, A.D. 111 to 119.
 Fiacha Findolaidh, chief king, A.D. 40 to 56.
 Finn [son of Cumhail], was killed, A.D. 283.
 Fithir, daughter of Tuathal Teachtmhar.
 Finneachta, overking from A.D. 674 to 693.
 Laoghaire, son of Niall, chief king, A.D. 428 to 458.
 Lughaidh, chief king, killed, A.D. 503.
 Mal mac Rochridhe, chief king, A.D. 107 to 110.
 Maelcoba, son of Aodh mac Ainmerech, was chief king A.D. 608 to 610.
 Miledán, Ethlabán, Enán, not mentioned by the Four Masters.
 Moedoc Ua Dunlaing, he was probably Maedhog, Bishop of Ferns, who died in 624.
 Molling Luath is not mentioned by the Four Masters or in the Calendar of Oengus. He lived in pagan times.
 Molling, St., called also Dairchilla. This is the Molling who procured the remission of the Tribute. He died in 696, and was buried in Tech-Moling, his own monastery. He is presumably the Mollir Luachra of the text.
 Niall Noighiallach, chief king, A.D. 379 to 405.
 Sechnasach, over-king from A.D. 665 to 669.
 Suibhne Menn, chief king from A.D. 611 to 623.
 Talcinn, *or* ax-head, supposed to mean St. Patrick.
 Tuathal Teachtmhar, chief king, A.D. 76 to 106.
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CORRIGENDA.

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